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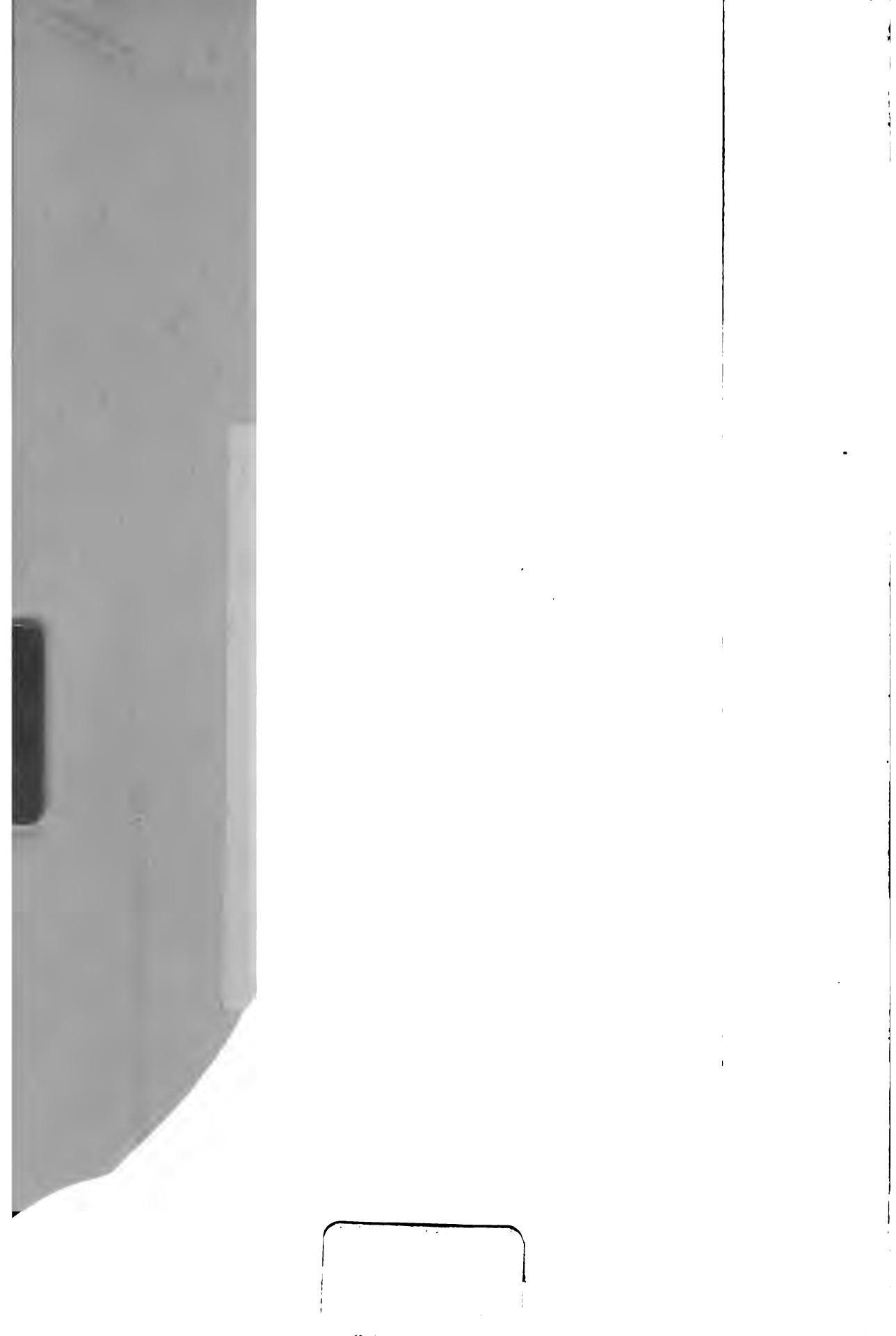
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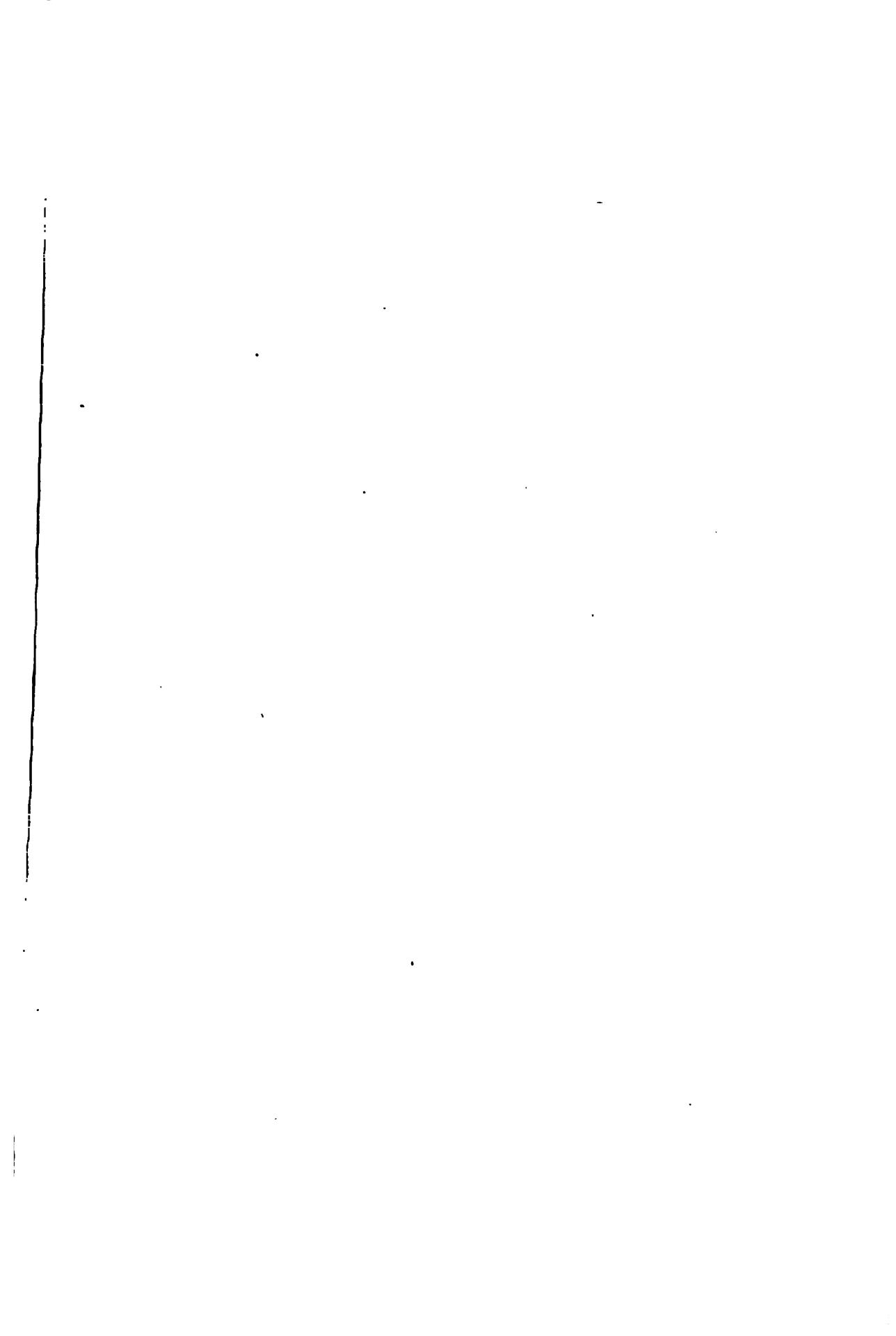
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UNIVERSITY OF CALIFORNIA PUBLICATIONS

IN

AMERICAN ARCHAEOLOGY AND ETHNOLOGY

VOLUME 5

WITH 28 PLATES

FREDERIC WARD PUTNAM
AND
A. L. KROEBER

EDITORS

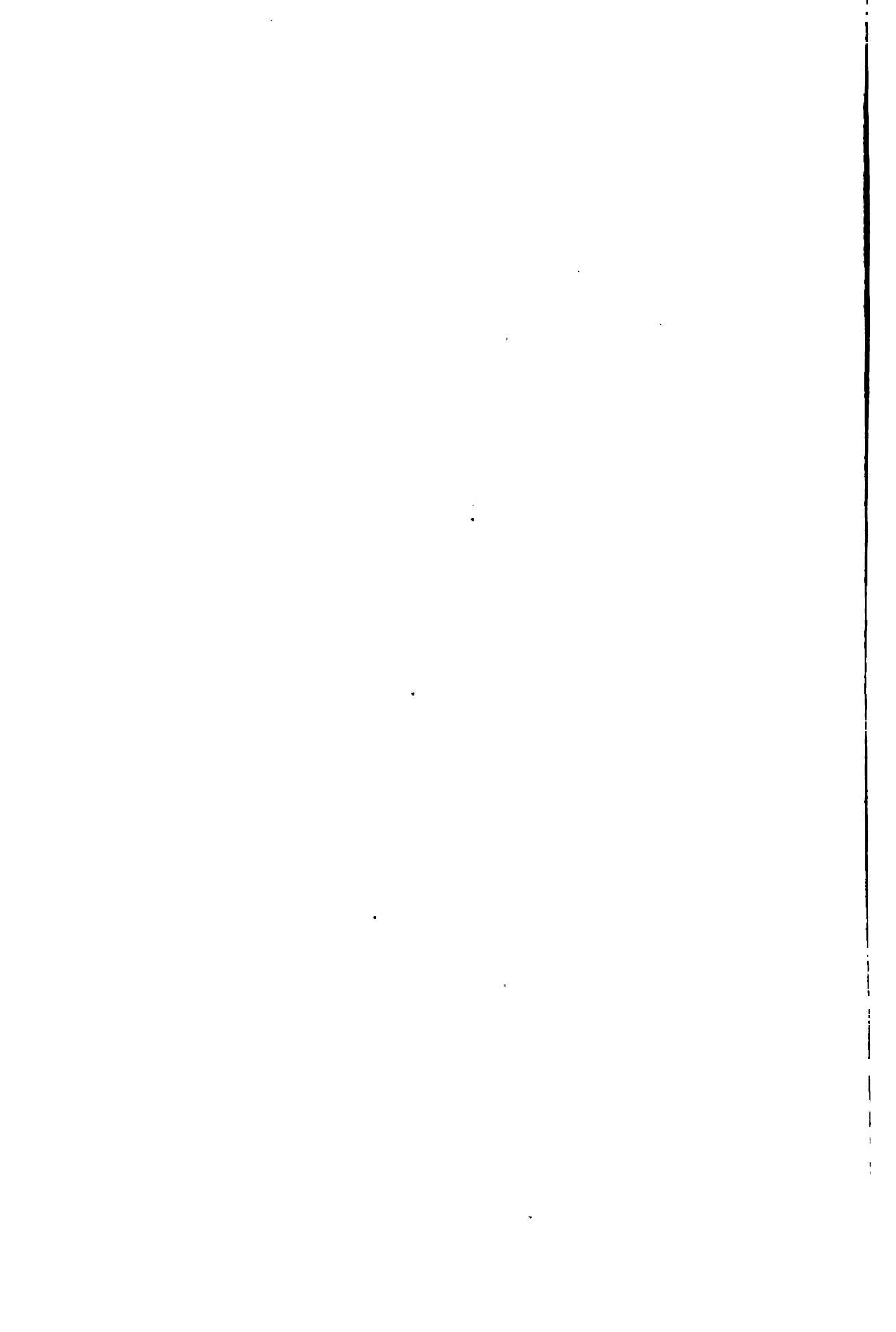
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UNIVERSITY OF CALIFORNIA PUBLICATIONS

VOL. 5

AMERICAN ARCHAEOLOGY AND ETHNOLOGY

NO. 1

THE PHONOLOGY OF THE HUPA LANGUAGE.

PART I.—THE INDIVIDUAL SOUNDS.

BY

PLINY EARLE GODDARD.

INTRODUCTION.

Since there is great danger, almost a certainty, that the American languages will become extinct in a few generations, it is extremely important that they should be so recorded that a comparative study may be made of their relation to each other and to the other languages of the world.

There are two serious obstacles to be overcome. First, it is extremely difficult for a man of mature years to acquire a new language with any degree of perfection. Months or years of constant association with the native speakers are required for even a fair degree of success. It is not easy to separate the individual sounds from the sound masses, to distinguish closely related sounds, and to ignore distinctions which the speaker has always observed, but which are not observed in the language attempted. The lack of accuracy in this regard is only too evident when vocabularies of the same dialect recorded by different individuals are compared. It is still more apparent when the recorders are of different nationalities.

The second task met with is to find a means of conveying to others these sounds so laboriously acquired. This difficulty becomes more apparent to the would-be recorder as his discrimination of the sounds of the language becomes more exact. At first

it seems sufficient to say that they are equivalent to the corresponding sounds of English or German. Gradually the consciousness arises that not one of the sounds is exactly equivalent to any sounds that he knows in other languages, most probably he will find a sound or two utterly different.

This difficulty of sound-representation may be met in two ways. First, a careful description may be made of the physiological processes involved in their production; and, second, the physical characteristics of the sounds themselves may be pointed out. By means of the information thus given, one who has never heard the sounds may gain some idea of their character and relation to each other and may even produce them with a degree of accuracy.

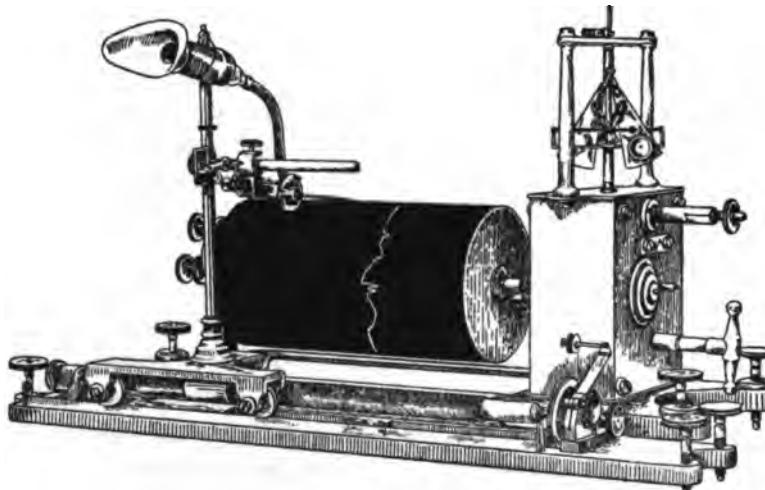


Fig. 1.—Kymograph (Rousselot).

Much of the information necessary concerning the physiological positions and movements may be obtained by directly observing the native speakers. The camera is a considerable aid in preserving such data for purposes of comparison and in representing them to the student. Photographs of the lip positions for the vowels may be easily and quickly made with a sufficiently good lens and light. The tongue positions for most of the consonants may be fixed by means of palatograms, the making of which

requires little time and trouble when once a false palate has been obtained for the native subject. Other physiological data may be secured and preserved by means of records on a kymograph according to the methods of Rousselot¹ (Fig. 1). Especially the exact time and degree of the movements of the organs in their relation to each other may be recorded in this manner.

The physical characteristics of the language may be preserved by means of the improved phonographs of the several makes. Such records are, however, practically valueless unless they are accompanied by carefully written texts. Otherwise there is no means of associating the proper meaning with the sounds.

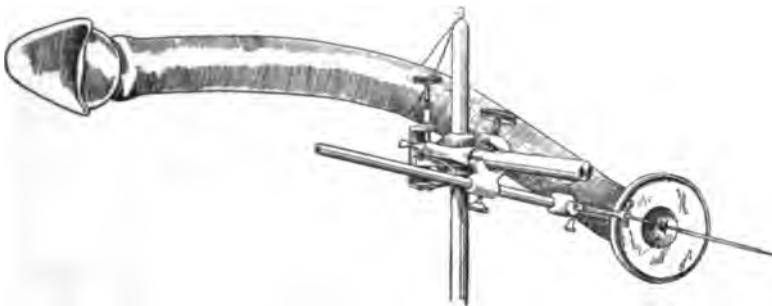


Fig. 2.—Vowel Tracer (Goddard).

An analysis of the physical character of the vowel sounds of a language would allow a statement of them in terms of Fourier's theorem both for comparison and record. This can be accomplished by transcribing and enlarging the records made on the phonograph according to the method of Bevier² or Hermann,³ or the records on the gramophone according to the method of Scripture.⁴ By means of the kymograph and a vowel recorder consisting of a disk of glass or rubber and a reed pen (Fig. 2),

¹ For a more extended discussion consult an article by the author: *Mechanical Aids to the Study and Recording of Language*, *Am. Anthropologist*, Vol. VII, No. 4, pp. 613-619, 1905.

² Bevier, *The Acoustic Analysis of the Vowels from the Phonograph Record*, *Physiological Review*, Vol. X, 193 (1900); Vol. XIV, 171 (1902).

³ Hermann, *Phonophotographische Untersuchungen*, I, *Arch. f. d. Ges. Physiol.*, 1889.

⁴ Scripture, *Researches in Experimental Phonetics*, *Stud. Yale Psychological Laboratory*, 1899.

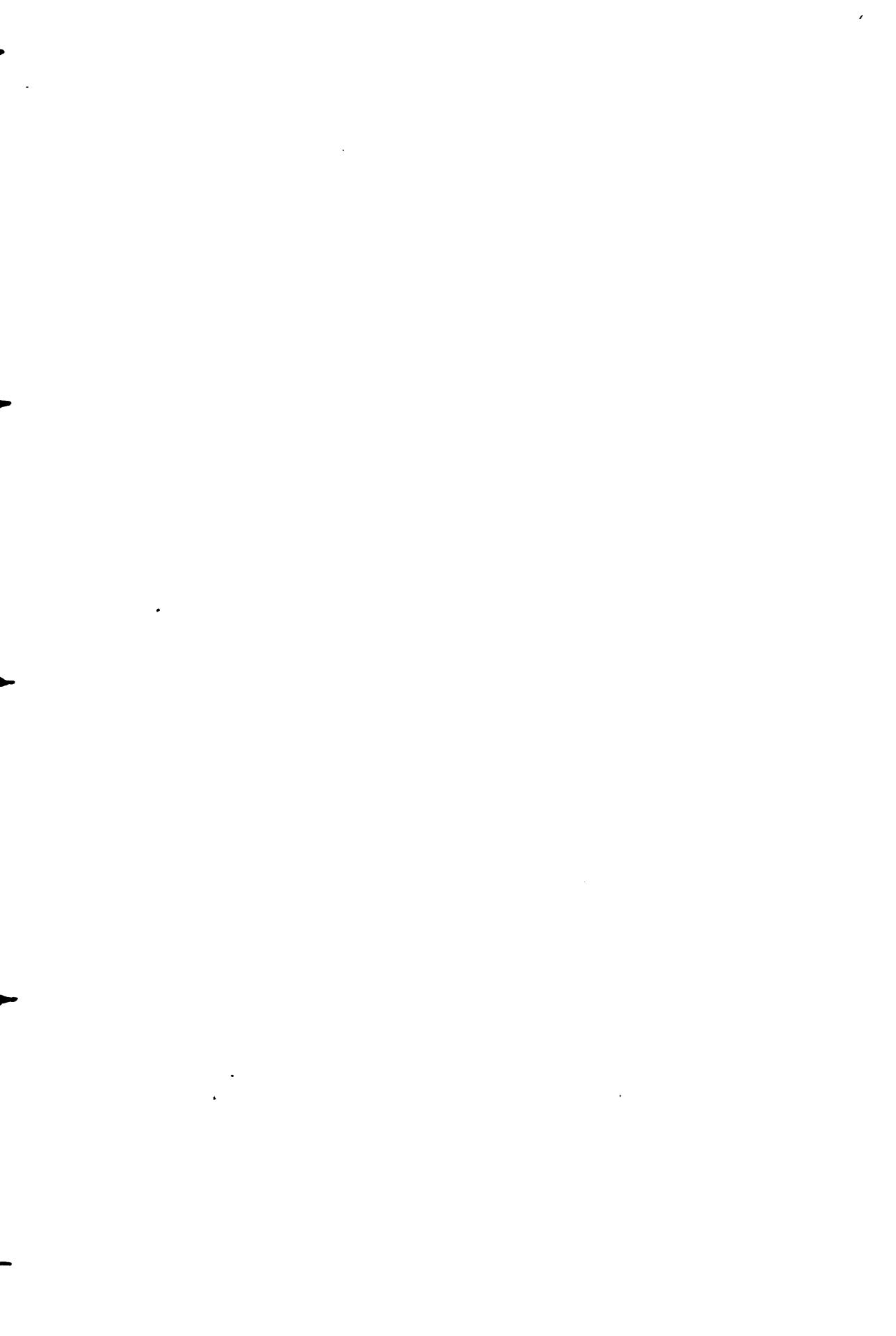
records for the eye may be made on smoked paper. These may be studied for the length and pitch of the vowels and when enlarged by photography may be analyzed for their physical characters. Such an analysis of the vowels of Hupa has been attempted, but has not yet been carried to completion.

The physical characters of the consonants, in many particulars, may be easily determined and represented by means of the kymograph and a Marey tambor according to the methods of Rousselot. The fact of sonancy and its limits, especially, is easily determined in this manner.

By means of the several methods mentioned above an attempt has been made in the following paper to represent the Hupa language as spoken by one individual, Julius Marshall. This has been done in part to obtain a permanent record of this one Athapascan dialect, but more especially for the sake of comparison with similar records of related dialects which it is hoped may be soon made and presented.

CLASSIFICATION.

The individual or elementary sounds of a language are abstractions except as here and there a syllable consists of a single sound. While it is true that they have a slightly different value produced by the phonetic setting of each separate syllable, the change is so slight that it becomes very practical to represent and describe these abstractions as if they really existed, and afterward indicate, where it seems necessary, the changes wrought upon them by the sounds which go before or follow after. There are in Hupa thirty-three individual sounds, of which nine are vowels, two are semi-vowels, one is a liquid, five are nasals, eight are spirants, and eight are stops. Of the vowels, a unites with i and ū to form the diphthongs ai and au, and o with i to form oi. It is difficult to be sure whether the sound which has sometimes been represented by ē and sometimes by ei is a simple vowel or a diphthong. Of the consonants, t unites with the spirants l, s, and c to form affricatives, and d in like manner with z and j. The prepalatal stops, k and g, when aspirated upon their release,





1.—a, wa, *through.*



2.—a, ađenne, *he said.*



3.—e, es, *fish-trap.*



4.—ō, ôle, *become ye.*



5.—i, ille, *become thou.*



6.—ō, yō, *that.*



7.—i, kiye, *again.*



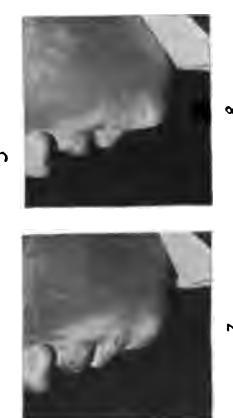
8.—ē, édin, *without.*



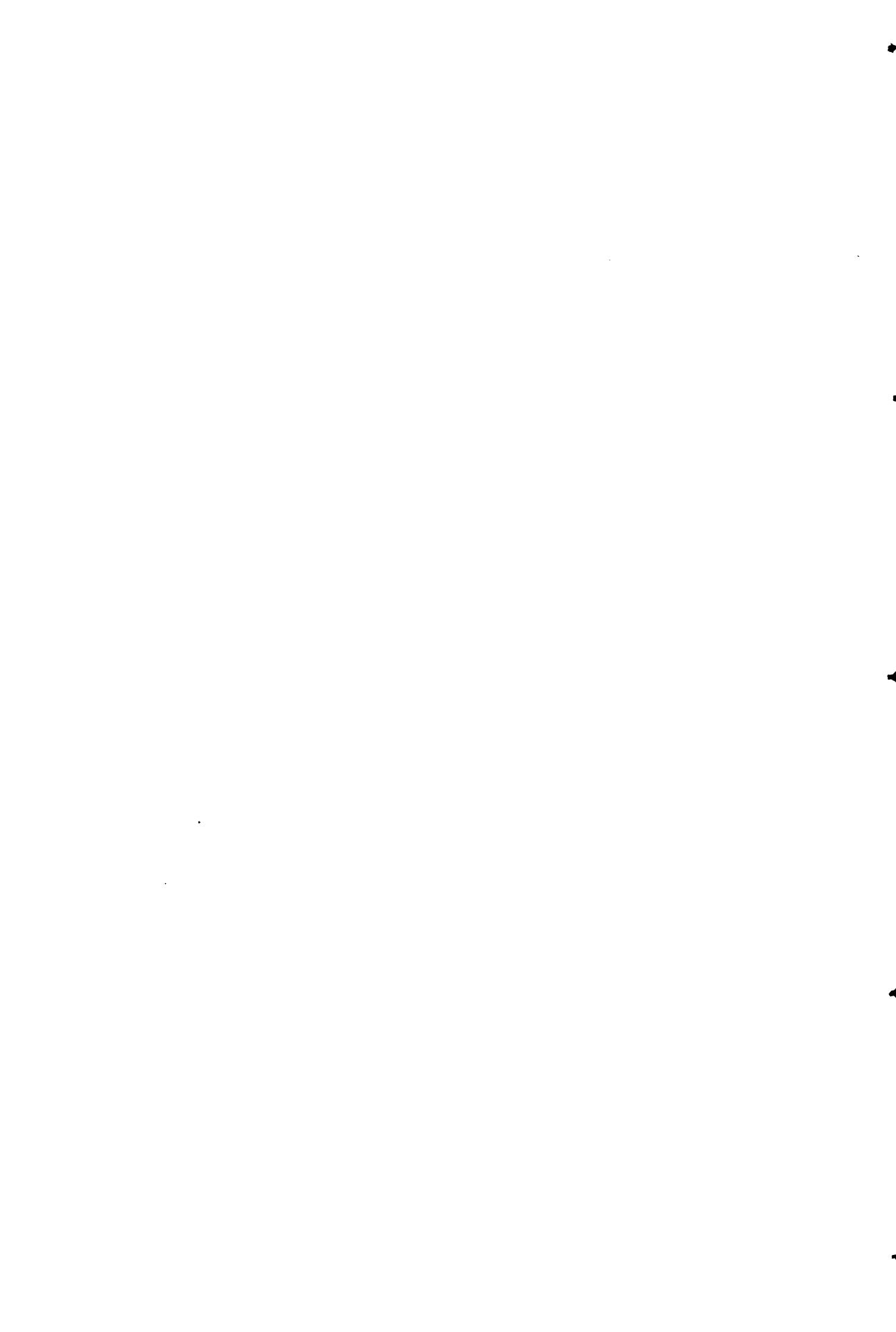
9.—w, taikyūw, *sweathouse.*



10.—ū, tillū, *dive out.*



PROFILE VIEW OF THE SAME



are followed by a glide resembling y and of sufficient strength to attract considerable attention.

Besides these sounds there are two belonging to the glottis, a stop and a spirant. As far as is known these directly precede or follow a vowel. They have little or no sound in themselves, but make themselves apparent by the character which they impart to the vowel with which they are employed, or by the silence which they enforce. They have been viewed as modes of vowel utterance rather than independent "sounds"; although they must be recognized as parts of the language essential to its intelligibility.

DESCRIPTION.

VOWELS.

The vowels of Hupa, as a whole, are characterized by almost a minimum of lip and jaw movement. The mouth aperture is often so small that one wonders that the sound of the voice is not entirely smothered. Something of this closeness is apparent in the photographs shown in Pls. 1 and 2. This laxness of lip motion is no doubt compensated for by additional tongue activity.

a.

The vowel a with about the quality of a in father (Pl. 1, Figs. 1, 2; and Pl. 2, Figs. 1, 2) shows no greater and sometimes less opening than e. This is especially noticeable when the vowel is initial. When it follows w in the syllable wa, it has its greatest opening, exceeding that for any other vowel. After working for some time with the language, it was found necessary to distinguish between two varieties of this sound. At first the difference was supposed to be due to duration and later it was attributed to pitch. First by means of the eye in examining tracings and later by the ear, it became evident that the principal, if not the only difference, was due to the aspiration in one and the lack of it in the other. This aspiration, while it continues after the vowel ceases, especially makes itself apparent in the latter part of the vowel to which it gives a "breathy" character. This seems also to be true of the vowel when it is followed by any spirant. When the vowel is followed by a stop, glottal or buccal, it has a hard,

compact sound. The former is heard in *yí-da-teiñ*, "from the north," and in the second person plural of the present of verbs like *na-a*, and the second occurs in *yí-da-tein*, "from the east," and in the third person singular of the present, *na-a*.

û

Closely related to a, not only in its manner of formation, but also in its alternation with it under certain morphological and phonetical circumstances, is the vowel û. It seems to the ear to be not quite so narrow as u in but, yet less wide than the preceding sound. It occurs when a syllable becomes closed by the presence of an n as in *yûn-tûw*, "you pick it up," while a appears in *ya-tûw*, "he is picking it up." It also alternates with a in the root of this word as it appears in the perfect tenses. The present definite is *ya-win-tûñ*, while the past definite is *ya-win-tan*. The past has a stress accent on the ultima, while the present has the accent on the penult.

e.

The vowel e is quite open as regards the mouth movement. This is apparent from Pl. 1, Fig. 3, and Pl. 2, Fig. 3, especially if it be compared with ē. It is in no sense a "short" vowel since it is normally as long as a or ö, nor is it confined to closed syllables. To the ear it appears to be less open than the English e in met, but this may be due in part to its occurrence finally in the syllable. It is found in Hupa where most of the other Athapascan dialects have i.

ē

A close sound, resembling e in they, is of occasional occurrence in Hupa. A vanish is sometimes present, but it is never very noticeable. This sound sometimes results from e when it is followed by y as *te-sē-yai*, "I went," but *te-se-lat*, "I floated." It occurs in other circumstances where nothing seems to influence it toward closeness. By an examination of Pls. 1 and 2, it will be seen that this vowel is uttered with an even greater approximation of the lips than i.

i.

The vowel i is decidedly open in its formation (Pl. 1, Fig. 5, and Pl. 2, Fig. 5). It differs little, if at all, from the corresponding sound in English, and, as in English, it occurs only in closed syllables. It seems to bear something of the same phonetic and morphological relation to e that û does to a. It often appears where it seems to have no etymological reason for its existence, but where it is required to preserve the syllable. In the other Athapascan dialects n, l, L, or s, as the case may be, fills the syllable without the aid of a vowel. It never has the full length given the other vowels and is at times exceedingly brief.

I.

Of rather infrequent occurrence is the vowel ī. In most of the cases in which it is found, its phonetic setting favors it. It is found in ki-ye, "again," where it is followed by y and in the names of the cardinal points where it is preceded by y as in yi-de. This word, however, is as often pronounced yit-de. It is found in mi, "weather spirits," where no such explanation will hold. Otherwise the result is what would be expected in case all ī's had passed into e except where prevented by the phonetic setting. As has been said above, there is reason to believe that this has happened.

ō.

The o-sound is generally of rather close quality, as in English so or note. The lips are but slightly protruded, as will be seen from Pls. 1 and 2. This vowel is the characteristic of the second person plural under nearly all circumstances and, in that office, ends in a definite aspiration. As in the case of a, mentioned above, this aspiration imparts a peculiar quality to the whole vowel, but is more pronounced in its latter part. The sonancy seems to fade out of it while the breath continues.

o.

Under some phonetic circumstances a similar vowel appears somewhat obscured and perhaps slightly more open in its char-

acter. This is apt to be the case before n, t, and l. For example, in xon-ta it is much like that in English on, but noticeably closer. It does not seem probable that this vowel was originally distinct from the preceding.

ū.

The vowel ū is spoken with the lips closely approximated and well protruded. It frequently stands for other vowels where they would be followed by w. This is especially true in the case of weak syllables. In this regard there is a parallel between it and ī when followed by y. Morphologically it appears paired with e in certain roots, but it does not seem possible that there is a corresponding phonetic relation between them.

SEMI-VOWELS.

y.

The sound represented by y seems to differ very little if at all from the corresponding sound in English. On referring to Pl. 3 it appears that the place of the narrowing of the mouth passage and the amount of the narrowing agrees very closely with that for English. No difference is perceptible to the ear.

w.

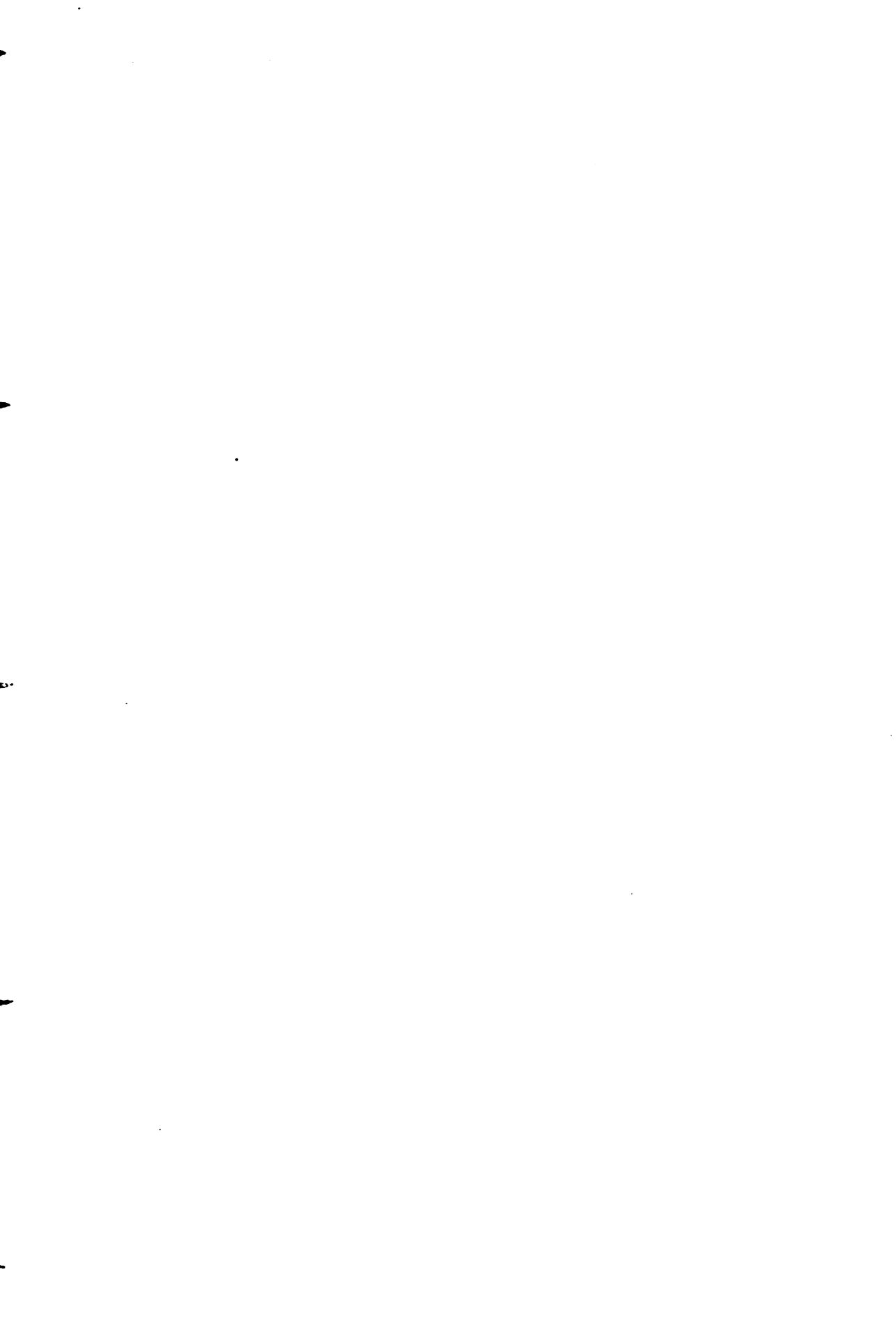
The semi-vowel w stands for a sound practically identical with that of English. It is probable that in Hupa the lips are not so much protruded as in English. This sound seems to correspond to a velar or palatal sonant stop in some of the other Athapascan dialects.

CONSONANTS.

CONTINUANTS.

LIQUID.

The Hupa has but one liquid, the lateral trill, l. Some of the northern languages have been recorded with an r of rather uncertain nature. The Tolowa has a trilled sound resembling r, which occurs after t and some other sounds, but which never stands alone as the initial or final sound of a syllable. The Hupa



1.—y, ya, *lice*.2.—y, yeū, *distant*.

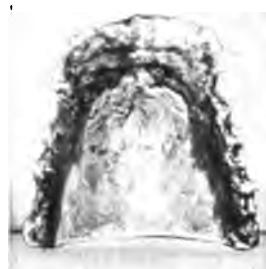
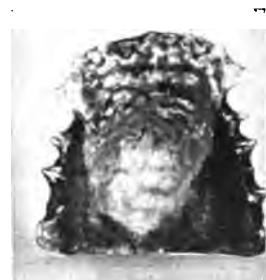
3.—y, you (Eng.).

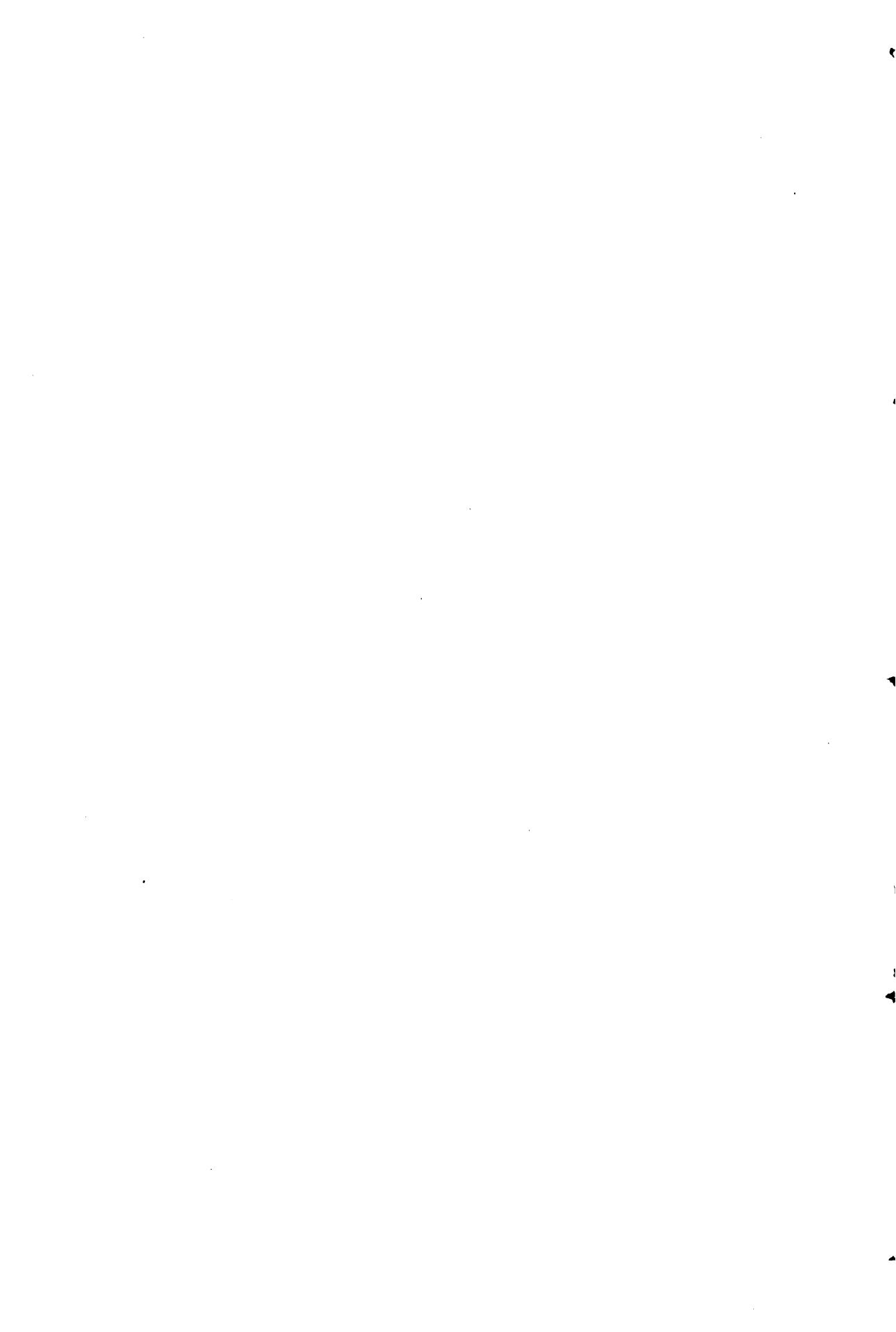
4.—l, la, *seaweed*.5.—l, tcenilla, *he took out*.

6.—l, low (Eng. author).

7.—L, La, *one*.8.—L, Le-, *together*.9.—L, miL, *with it*.10.—L, Lōk, *salmon*.11.—L, Lō, *grass*.12.—L, Lō, *grass*.

PALATOGRAMS.

1.—s, *xaïsyai*, *he came up.*2.—s, *so* (Eng. author).3.—dj, *dje*, *pitch.*4.—tc, *tce-*, *out.*5.—d, *dau*, *no.*6.—t, *te-*, *in water.*7.—t, *te*, *blanket.*8.—d, *doe* (Eng.).9.—n, *nō-*, *come to rest.*10.—ky, *kyā*, *dress.*11.—k, *kiye*, *again.*12.—k, *key* (Eng.).



have no sound approaching r, although their neighbors, the Yurok, have a very pronounced one.

The tip of the tongue, in pronouncing l in Hupa, rests upon the gums just above the teeth or upon the teeth themselves—a position well forward of that employed in English. A passage-way for the escape of the breath is left on each side of the mouth near the second molars. This agrees exactly with the English positions of escape. Compare Figs. 4, 5, and 6 of Pl. 3.

The sound of the Hupa l is noticeably different from that in English. It might perhaps be described as less bell-like and more nearly approaching a spirant. The Hupa find certain English combinations with l difficult. They pronounce ellus for eels, and millik for milk. Closely connected with l both phonetically and morphologically are the spirants L and L.

NASALS.

m.

The sound represented by m calls for no comment. Its position is both evident and fixed. It has a full nasal quality with no tendency toward a mixed quality approaching b. Several of the Athapascan dialects in many words have b in the place of Hupa m. Since Hupa entirely lacks b, m may actually have assumed its place.

n.

The tongue position for n is well forward of that for the English sound. The point of the tongue centers itself near the juncture of the front teeth and the gums. This position is the same as that occupied by d and t. The period of total nasality is quite short or sometimes entirely lacking. The velum seems to fall and immediately rise again, and the point of the tongue to recede from the contact as soon almost as it is completed. See Pl. 4, Figs. 8 and 9, and Pl. 5, Fig. 1.

ñ.

The nasal formed in the post-palatal position is very common in Hupa as the final sound in a syllable, and is even found in

some cases in the initial position where it is the result of a w assimilated to a preceding ñ. It seems quite generally to impart a nasal quality to the preceding vowel, but it does continue after the vowel, as a pure nasal. It seems to the ear to occupy less time than does English ng and lacks the ringing quality. See Pl. 5, Figs. 3, 5, and 7.

n.

A peculiar n was discovered while working over, with a Hupa helper, texts already recorded. Its exact nature eluded the ear completely and since it was of rare occurrence it was not noted in the Hupa Texts. Its true nature was disclosed by the use of the Rousselot apparatus. By examining Pl. 5, Fig. 4, it will be seen, (1) that the vowel preceding it is nasalized, (2) that a period of silence both as regards the nasal and the buccal passages ensues, (3) that an explosion of surd breath through the nasal passage follows. It appears from Pl. 5, Figs. 4 and 8, that the tongue does not assume the position for n until after the stop, which is thus shown to be glottal. The sound may be described as a surd dental nasal occurring after a glottal stop.

The ear perceives a short exploded sound with a prominent nasal resonance.

ñ

When a more careful study was made, it was found that a similar surd nasal in the palatal position occurs (Pl. 5, Fig. 6). This appears in the same morphological relation to n that ñ does to n.

SPIRANTS.

w, hw.

Closely related to w is the surd spirant *w*. When initial in Hupa it sounds very much like wh in English. Besides the puckering of the lips shown in Pl. 2, Fig. 9, and the raising of the back of the tongue toward the palate, there is perhaps a narrowing either at the palate or the glottis which gives the suggestion of h. When final, the sound is very elusive until the ear becomes accustomed to the language. The breath seems to escape very freely

and with less of the rubbing which characterizes spirants and gradually to die away. When it follows vowels other than ö and ü it is introduced by a glide related to ü. The tracings shown in Pl. 7, Figs. 3, 4, and 12, present the sound as a straight line at a high level above the base, indicating little or no variation in the force of the air column. It is hard at times to distinguish this sound from x, and under unusual adjustment the irregularities of the x tracing appear. This indicates that the narrowing is at the rear of the palate and that the uvula sometimes vibrates in consequence.

It is strange but undeniable that this sound corresponds to c (sh) or s in nearly all, or all, of the other Athapascan languages. The transition is hard to conceive unless a palatal sound is assumed as the base of both sounds, for which assumption there seems to be no other ground.

L.

Many American languages have one or more spirant sounds more or less closely associated with l. These are very difficult to hear, speak, or describe until one is thoroughly familiar with the language which contains them. Often they are described and written as tl, because l following t in English is often a surd if not a surd spirant. They are often mentioned as unilateral which may be one, but is not the only, important feature. To some ears the sound suggests k or kl.⁶

That the sound represented by l is sometimes unilateral appears from a study of the palatograms in Pl. 4. When l is uttered in either English or Hupa a passageway appears on each side, but for l such a passageway appears only on the left side of the palate, the right side of the mouth. By an examination of Pl. 6 it will be seen that l is plainly sonant, for it has minute regular waves which result from the vibration of the vocal chords. These are always lacking in tracings of l, proving beyond all doubt that it is surd. The tracings for the surd are seen to reach a greater height than do those for the sonant. This is generally the case

⁶ Compare the name for the Indians at the South Fork of the Trinity, Kelta from Lelidin. *Contributions to North American Ethnology*, Vol. 3, p. 89.

with surds, and is probably due to the fact that the closure of the glottis for sonants considerably restricts the flow of breath. This would seem to be partly counteracted by a greater narrowing of the mouth passage, giving to the surd the quality peculiar to spirants. Both the surd and sonant show a sharp single depression which is probably due to a single movement of the side or sides of the tongue.

That these two sounds are related morphologically appears in the nouns and verbs of Hupa.⁶

h.

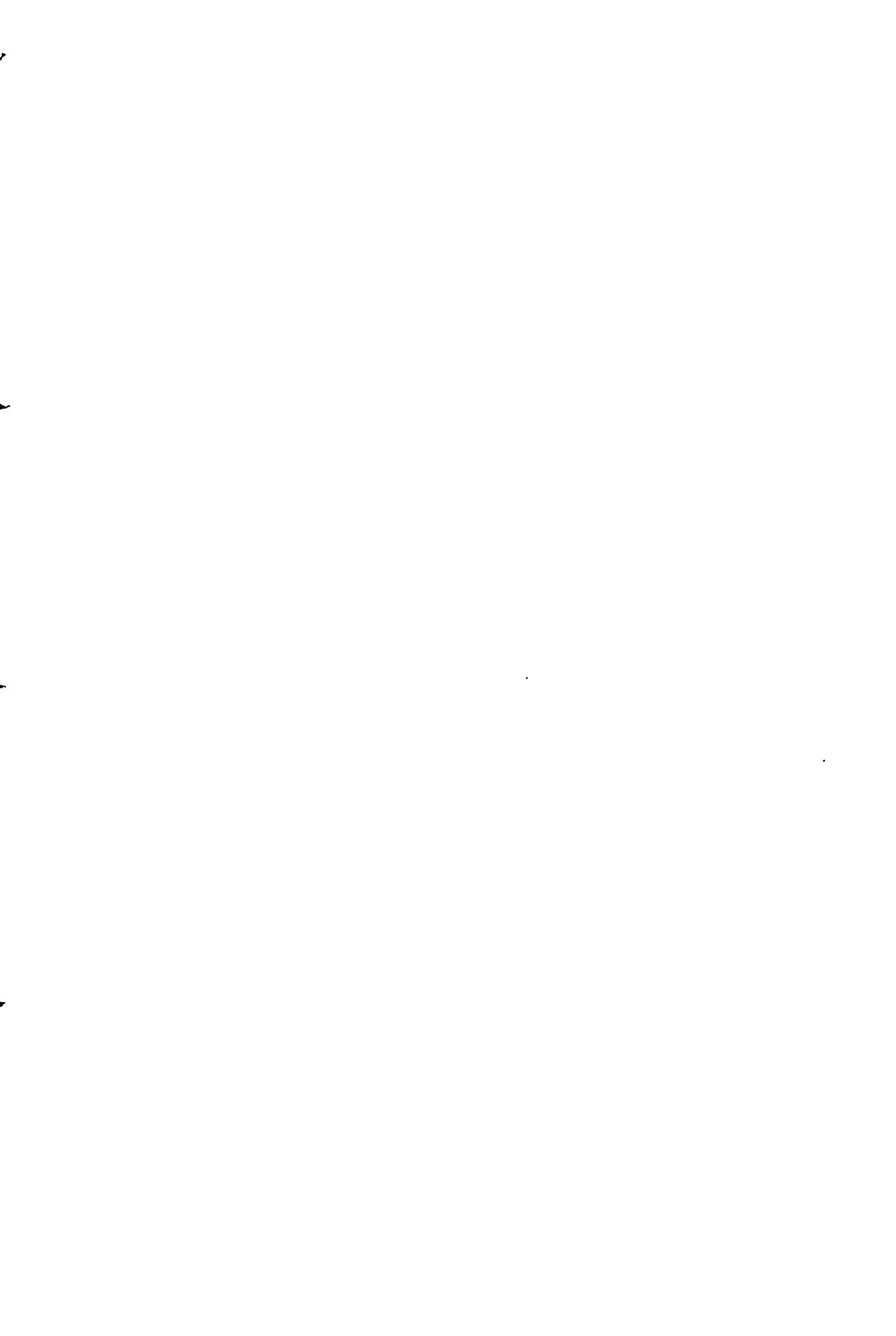
The sound represented by h in Hupa seems to be somewhat stronger but of less duration than the related sound in English. It seems to be made through a quite narrow opening of the glottis. To some ears it has appeared as a palatal spirant. It is true that Navaho has a palatal spirant in the corresponding position in certain words, but the Navaho sound is quite unlike the Hupa sound, appearing as the surd of y, but with the character of a spirant.

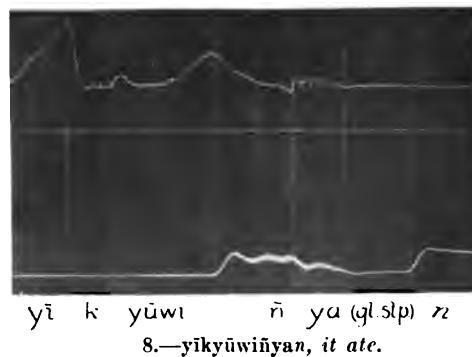
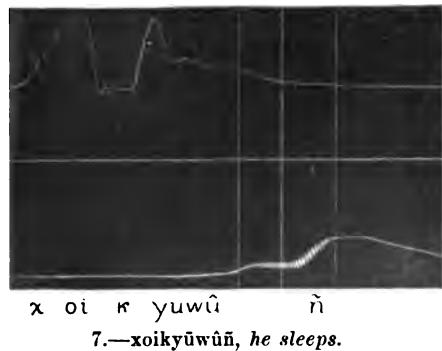
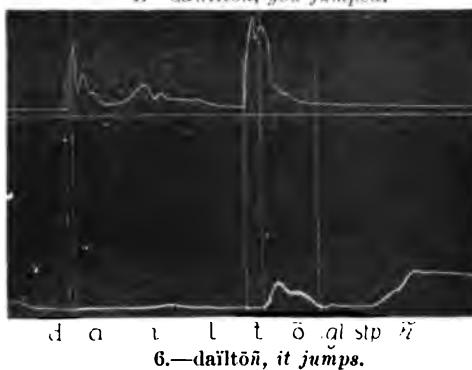
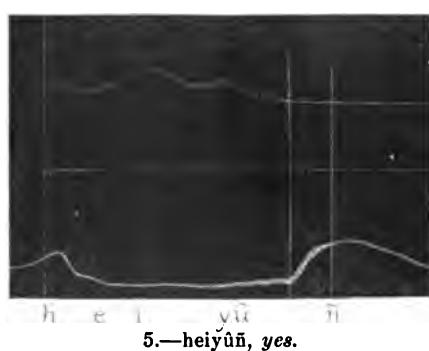
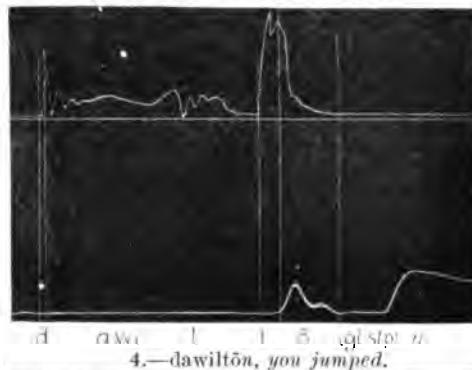
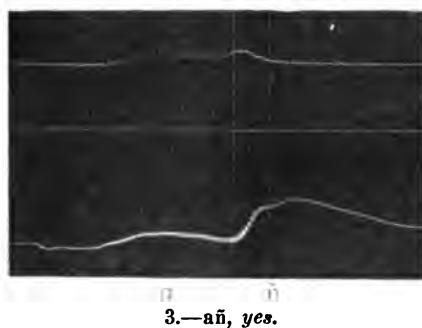
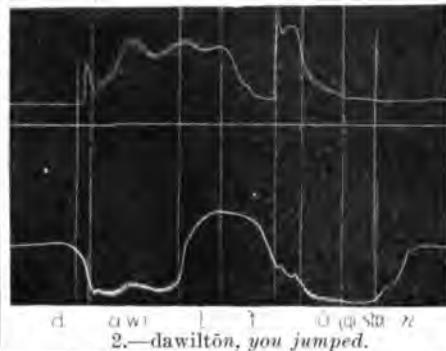
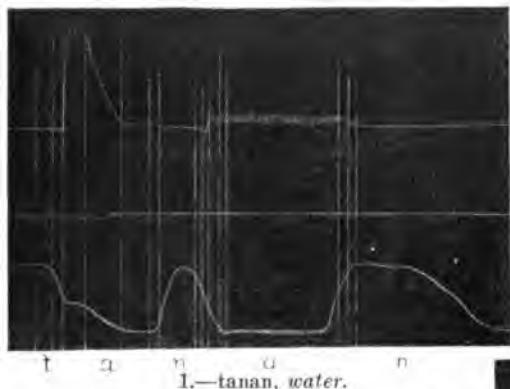
The tracings of syllables beginning with h show only a slight but definite rise of the line before the beginning of the vowel. In one case, between vowels, the h appeared with regular waves of a low frequency. See Pl. 8, Figs. 1 and 2.

x.

The letter x has been employed for a sound which has nothing corresponding to it in English. It is a post-palatal surd spirant which is accompanied by a number of flappings of the uvula. These make themselves prominent in the tracings of this sound (Pl. 7). They are of too low a frequency to give a musical note, but do impart a strange roughness to the sound. When final the sound is not very unlike the German sound represented by ch after back vowels as in *dach*. When initial the sound appears to be more harsh. At first the initial sound was often confused with h, into which it seemed to grade. At other times it appeared much harsher than h. Soon it was found that distinction of

⁶ Morphology of the Hupa Language, Vol. 3 of this series, pp. 24, 288.





Figs. 1 and 2, upper tracing from the mouth; lower tracing shows movement of tongue point. Figs. 3-8, upper tracing from the mouth; lower tracing from one nostril.

kyi yé wí yù
1.—kyūwiyúl, food.



2.—mildakildildil, *sifting basket*.



3.—tētōtūl, *you (pl.) used to step.*



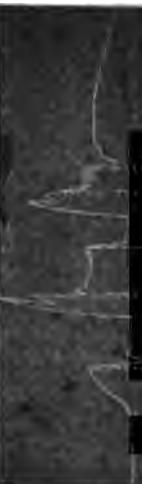
2.—mildakidilidil, sifting basket.



4.—takimildin, acorn soup place.



5.—nayatcōllō, let them *dodge* (neuter).



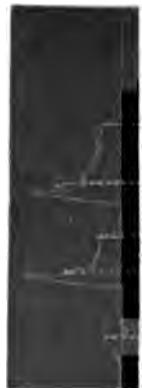
6.—yittötül, let it step.



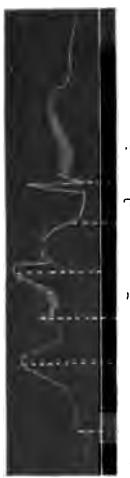
7.—ilwall, you shook a stick.



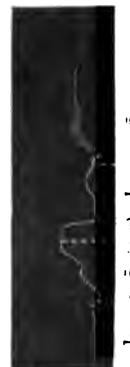
8.—kyūnLō, I make baskets.



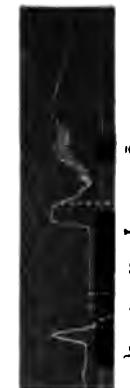
9.—yittetaL, it stepped.



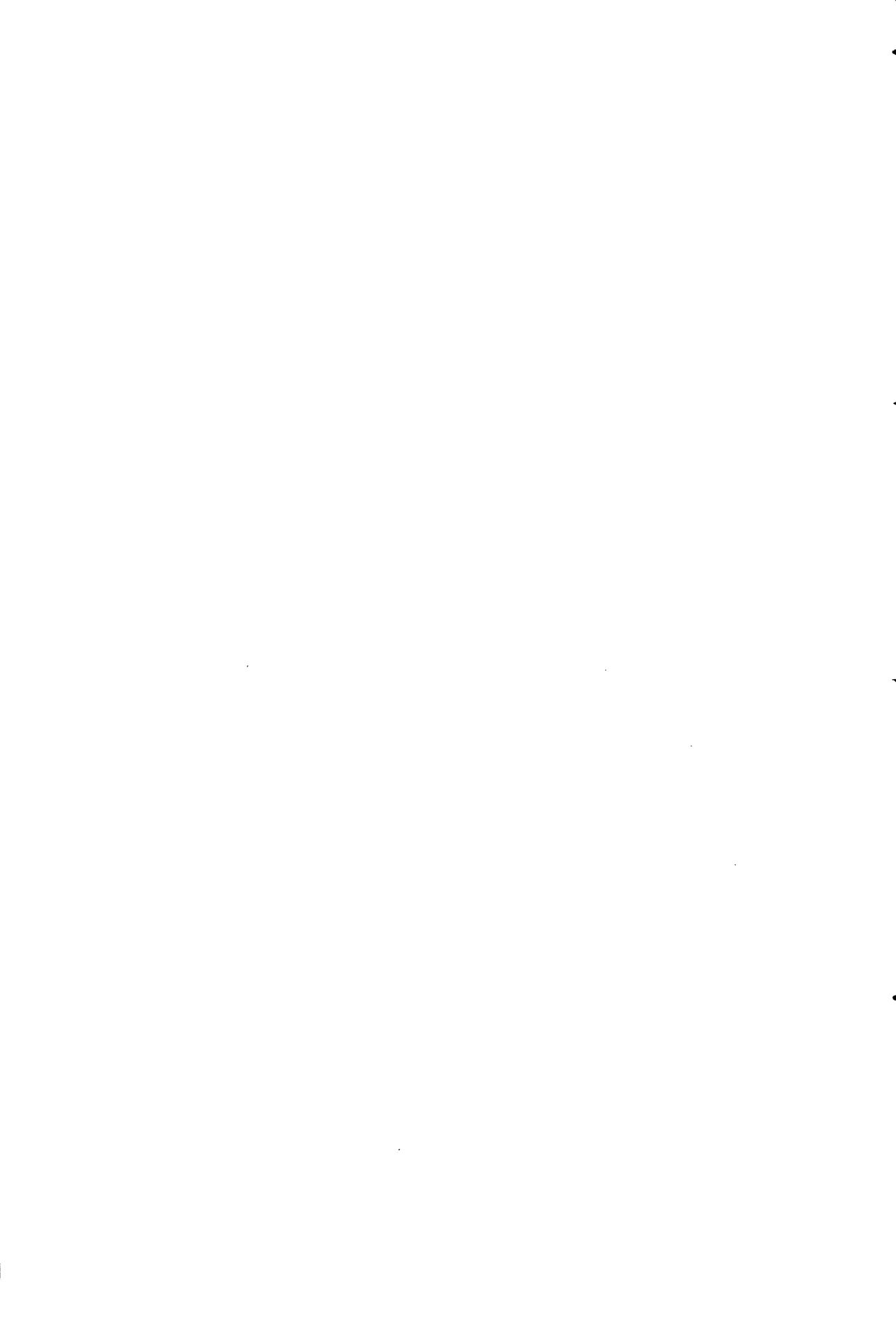
10.—nasōldō, *you* (*pl.*) *dodged*.



11.—kyōLō, *you* (pl.) *make baskets.*



12.—*kinLō, you make baskets.*



meaning went with the difference in sound in several cases. Ultimately the two sounds were distinguished by ear without difficulty.

The making of this sound can be easily observed directly if the mouth is opened toward a good light. The mouth passage near the attachment of the uvula to the soft palate is made quite small. The uvula has its free end turned toward the mouth by the force of the passing air in the current of which it is seen to vibrate. The tracings reproduced in Pl. 7 resemble quite closely tracings of velar r in German and French. The Hupa sound presents nothing of that character to the ear. In the velar r the tongue is v-shaped in cross-section, while for the Hupa sound it is flat. Besides, one is sonant and the other surd.

s.

The tongue point spirant, s, appears to be formed in the same locality that the corresponding English sound is, namely, close to the roots of the teeth. It seems probable that the opening is more nearly round in Hupa than in English. A slight difference of quality is noticeable. The Hupa ear does not tolerate any approach to c (sh) when this sound occurs before y, as in tcites-yai.

Tracings of this sound are shown in Pl. 7, Figs. 7, 8, 9, and 10, and palatograms in Pl. 4, Figs. 1 and 2.

z.

The sonant corresponding to the sound given above does not occur in Hupa except after d, with which it forms an affricative.

c and j.

The palatal spirants c (sh) and j (zh) do not occur in Hupa except after t and d respectively, with which they form affricatives.

STOPS.

The labial stops are entirely lacking in Hupa. Many other Athapascan dialects have b, but none of them as far as is known has p. The dialects which like Hupa lack b have m in corresponding words.

d.

The only frequently occurring voiced stop is d. It is a true dental being formed with the tongue on the teeth (Pl. 4, Fig. 5), not on the alveolar ridge as is the case in English. It is at first almost always mistaken for t, but later it is readily distinguished as a sonant. See Pls. 6, 7, and 8.

t.

The corresponding surd has the same position as d. It is rather strongly aspirated, in this particular closely resembling initial t in English.

t.

Hupa has another t formed in the same tongue position, but having quite a different quality. It appears to lie between d and t, and is at first distinguished from them with great difficulty. It differs from d in that there is a definite period of time after the breaking of the contact before sonancy begins. It differs from t in that it lacks the aspiration. In fact the breath seems to be drawn in rather than forced out. This does not appear to be done from the lungs but from the mouth, either by the sudden withdrawing of the tongue enlarging the buccal cavity, or more probably by a closure of the glottis. It appears in the tracings with a sharp top while t has a flat top, or a second rise before it has fallen far. Compare Pls. 6, 7, and 8.

k₁, ky.

The front vowels, e, ē, i, ī, when preceded by a palatal stop have that stop in the pre-palatal position agreeing very closely with the position of k or c in English under the same circumstances. Compare Figs. 10, 11, and 12 of Pl. 4. A palatal stop having the same position occurs before the back vowels. In that case a definite glide is heard which may with propriety be written y. The fact seems to be that the palatal stop in this position is always aspirated (Pl. 7, Fig. 12, and Pl. 8, Fig. 7), and an aspiration through this position approximates y.

g, gy.

In a few cases a corresponding sonant stop is heard. Some Hupa ears are satisfied with either the surd or sonant in these few words in which others would insist on the sonant.

k_s.

The post-palatals occupy the region between the posterior portion of the hard palate and the uvula, with differing positions according to the vowel with which they are employed. They are not aspirated and for that reason more closely approach the sonants than do English surds. It does not seem practicable to separate these positions which clearly grade into one another.

k_s.

Post-palatals, corresponding to those last given in position, but differing from them in the manner of their formation, are found. Instead of the simple explosion a harsh, crackling noise is heard. This seems to be produced by the manner of withdrawing the tongue or by suction back of the point of closure. In Fig. 12, Pl. 8, a few peculiar vibrations are to be observed which represent the physical effect of this peculiar release of the tongue from its contact. It appears from Figs. 10 and 14, Pl. 8, that the air column is directed inward for an instant, since the tracing point is drawn suddenly downward, sometimes even below the line which is traced during silence when the pen is at rest.

q.

A few syllables have a sound which is plainly formed by the contact of the tongue with posterior portion of the velum. To make this contact it is not necessary to raise the tongue particularly, but to retract it bodily. The resulting sound is soft because of the yielding surface with which the contact is made. It is particularly difficult in this case to distinguish between surd and sonant. Some speakers say qō and some gō for worm, and all seem to be satisfied with either sound, provided they are both alike made near the uvula.

AFFRICATIVES.

Stops followed closely by spirants result often in sounds which are not simple, since the tongue occupies two positions consecutively, nor are they exact combinations of simple sounds since because of their close union each is modified by the other. They seem not to have resulted from the juxtaposition of the component consonants, but are either original or derived from simple sounds.

dz.

This combination is of infrequent occurrence and presents no difficulty.

ts.

A tracing of this combination is shown in Pl. 7, Fig. 11. As compared with initial s in Fig. 7 of the same plate, it will be noticed that the tracing point rises more nearly vertically.

There were many cases in which it was very difficult to determine whether s or ts should be written. All doubtful cases were referred to the native ear for classification. There is still a doubt whether all speakers agree in the employment of these sounds in certain words. In other words this doubt does not exist but ts is heard uniformly, spoken with force.

dj.

A palatogram of this compound is shown in Pl. 3, Fig. 3. That the tongue takes the position of d as regards its point will be seen by comparing Figs. 3 and 7 of this plate, but the anterior portion of the tongue is contracted sidewise beginning at the premolars as may be observed from the narrowing of the white portion of the palatogram at that point.

The sound of this affricative is not perceptibly different to the ear from the soft g of English.

tc.

The occurrence of this combination both as initial and final is frequent in Hupa syllables. A palatogram of it shown in Pl. 3, Fig. 4, is practically identical with that of dj. A tracing is shown in Pl. 6, Fig. 5.

It impresses the ear much as ch in chip does in English.



e iū ū x au u
4.—ciūwxau, I used to catch.



m e n l i x e (gl s) p
2.—menilxe, you finished it.



e ō aap x au u
3.—eōxauw, you (pl.) used to catch.



n a s d o
5.—nasdō, it dodged.



w o (a) p x ū n l e
5.—wōxūnte, you (pl.) will catch.



l c l l w u L x
6.—teiwlax, he shook a stick.



ŋ l d a u x
7.—sindaax, you stayed.



n a y a s d o
8.—nayasdō, they dodged (neuter).



t s e m l p a
10.—tsemitta, rock its pocket.



t a l k i y u w u
12.—taikyūw, sweathouse.



h α_i $\gamma \cup$
 γ \cup



n e h e



t α_i $\gamma \cup$
 γ \cup



d α_u



h α_u \cup

l \ddot{u} k α_u

8.—Lükkai, *white.*

—

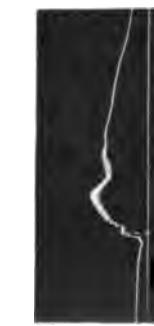
l \ddot{u} k₃ α_u



l \ddot{u} k₃ α_u

9.—Lükkai, *fat.*

l \ddot{u} k₃ α_u



q \cup



k₂ \ddot{u} \ddot{t}

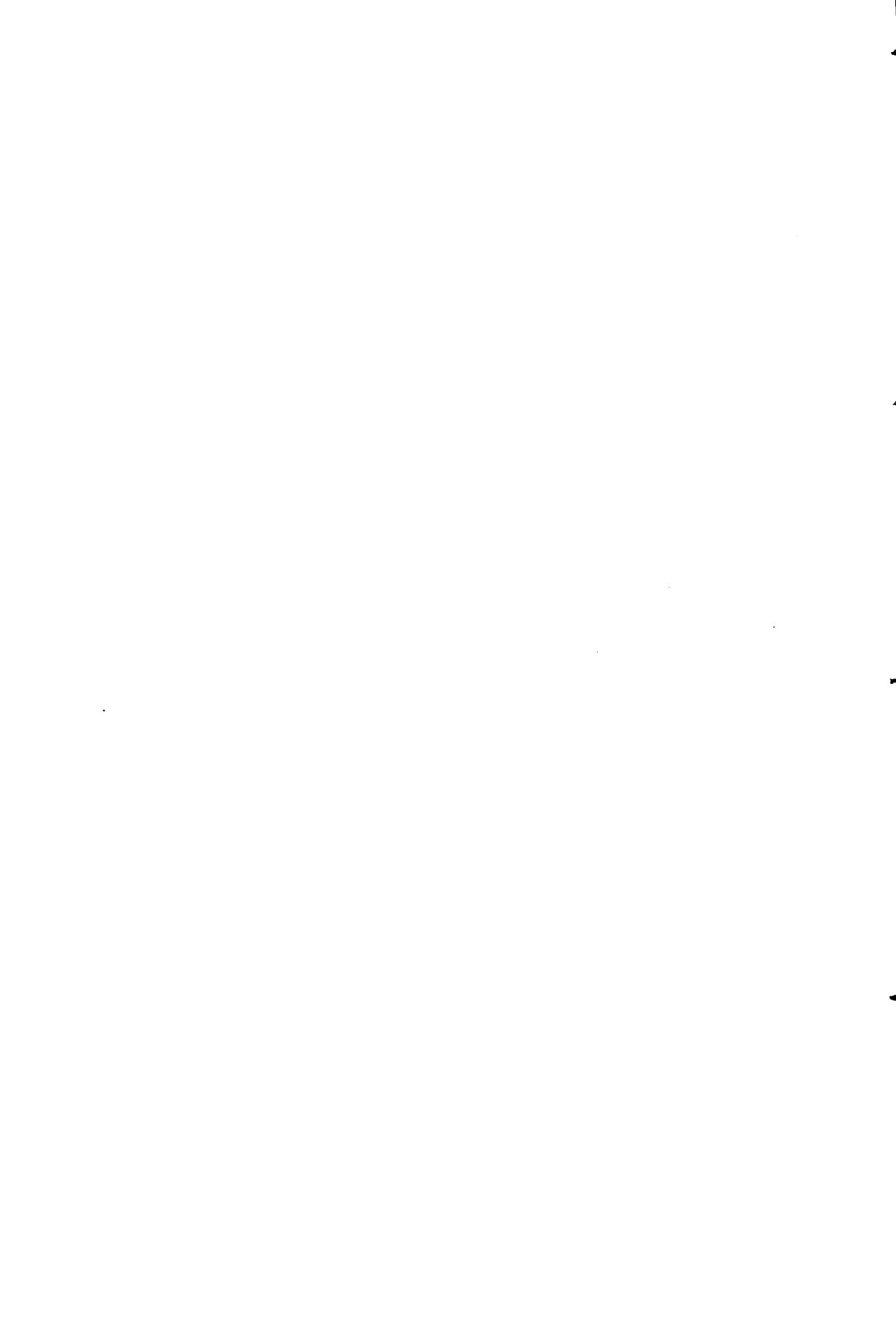


k₂ \ddot{u} \ddot{t}



k₂ \ddot{e} k₃ α_u $\gamma \cup$

TRACINGS FROM THE MOUTH.



tcw.

This combination, which is not infrequent, is undoubtedly related phonetically to the preceding not as a combination of that sound and w but as some modification of it. It would seem to be the form which tc takes when aspirated. That the aspiration has a w-like sound seems strange, but it must be remembered that the second component of tc (sh) has become a surd w in Hupa. Fig. 4 of Pl. 8 shows a tracing having a flat top which is quite different from the sharp summit in the tracing of tc referred to above. As far as is known other Athapascan languages have corresponding words with one sound (tc) where Hupa distinguishes tc and tcw.

tl.

A sound which has been represented by L in the Hupa Texts and otherwheres seems to be a combination of t and the spirant L. That there is a complete contact appears from a study of the palatograms shown in Figs. 11 and 12 of Pl. 3. Tracings reproduced in Pl. 6, Figs. 8, 9, 11, and 12, show less elevated spirants than is the case with L, indicating less pressure of the air column, undoubtedly due to increased resistance in the air passage.

When this combination is preceded by a weak syllable such as a possessive prefix, t completes the weak syllable. In the case of the simple spirant L the t is not heard. For example *hwit-Lō-we*, "my herb" was consistently written before the relation of the sounds represented by L and L was understood.

CONCLUSION.

After considerable time and effort had been expended in the attempt to grasp the Hupa sounds the conclusion was forced upon the hearer that certain distinctions readily heard by the native ears were being entirely ignored. It is always possible to refer the question of the identity or non-identity of the sound of two syllables of different meaning or function to an intelligent native for decision. Sometimes the differences in sound seemed to be connected with the vowel and sometimes with the consonant.

When the vowel was in question it became evident that it was not the color which might be due to a slight change in the size and shape of the resonance cavities, nor greater or less duration in the actual time of speaking, nor any change in the pitch of the vowel either as a whole or in parts that distinguished it from its "double." Considerable latitude in vowel quality, probably more than among educated speakers of English, is tolerated. The duration and pitch of the syllables in question were tested by means of tracings with negative results.

In syllables ending in a vowel, however, three degrees of aspiration were to be seen. The second person dual and plural of verbs showed marked aspiration which was detected afterward by ear with considerable degree of certainty.⁷ Certain syllables were evidently terminated by a glottal stop with a resulting lack of aspiration, while many others had a gentle aspiration. In the case of the glottal stop the aspiration sometimes is only deferred, being plainly heard after the stop. It seems certain that the native ear is much more acute as regards these final elements than is that of the writer. The character of the latter portion of the vowel is considerably affected by the different terminations. The aspirated vowels lose their color ending in breath while those followed by a glottal stop maintain their natural quality to their close.

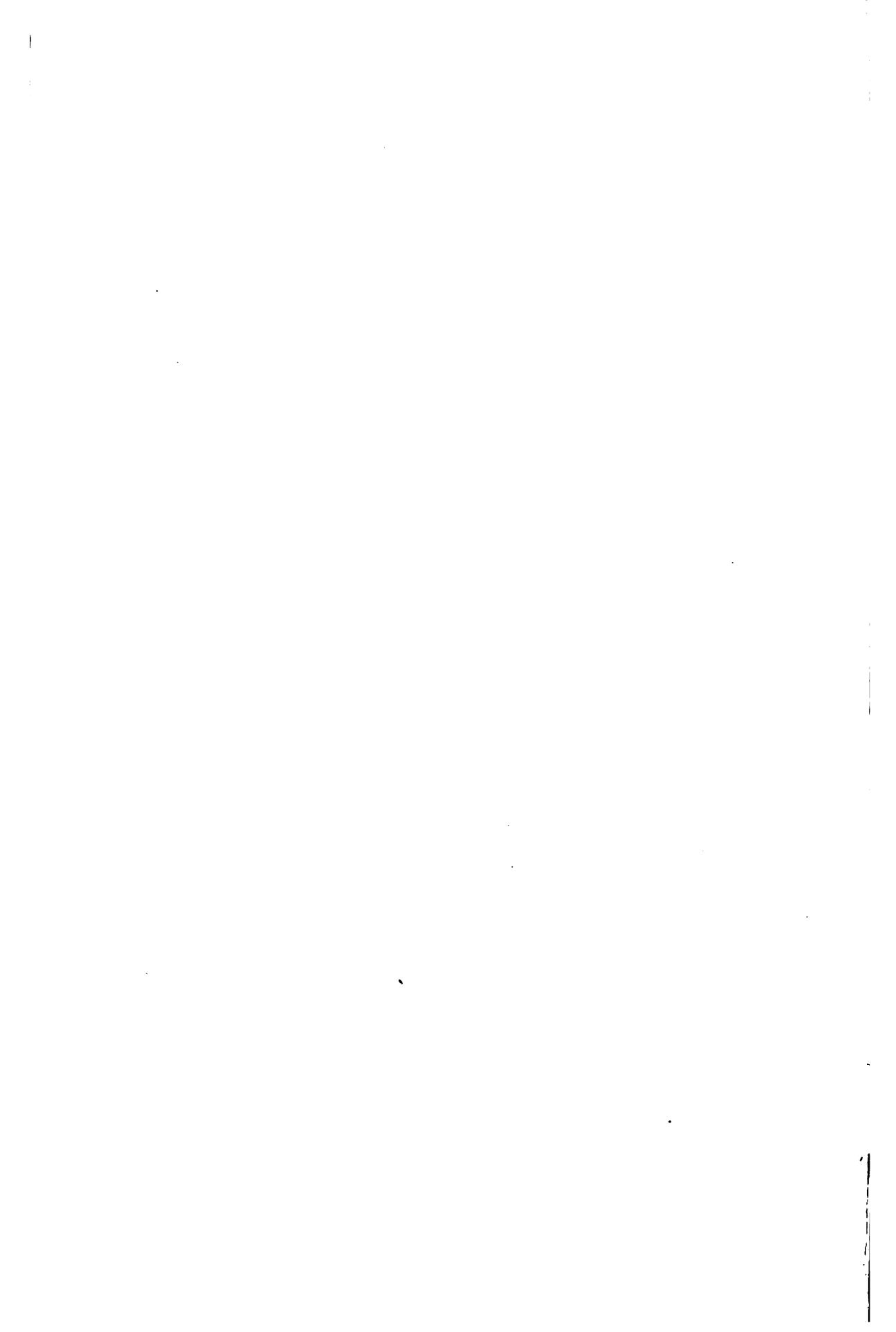
In a similar way it was made certain that the difference in sound between *te* "blanket" and *te* a prefix meaning "in the water" was not due to the position of the tongue in forming their initial sounds but to the character of the interval between the release of the dental and the beginning of the vowel. In the case of *te*, the prefix, about as much aspiration takes place as in English, while after *t* in *te* "blanket" there is a peculiar lack of aspiration. This must be due to the arresting of the air column either by the closure of the glottis or by some peculiarity of the release of the tongue from its position. Similar differences exist between the palatal stops. The *k* most resembling English does not seem to be particularly aspirated but the release of its mate results in a

⁷ The Morphology of the Hupa Language, p. 98.

decided clucking sound which seems also to be due to suction posterior to the point of contact. The t written *t* and the k marked *k_s* are undoubtedly the representatives of the sounds which in many American languages have been called "exploded," a most undesirable term.

It is evident also that the continuant consonants fall into two classes. The difference between the affricatives and simple spirants seems to be of a related nature. The impulse towards firmness of contact which seems to characterize *t* and *k_s* in the case of *L* and *s* results in *tl* (written *L*) and in *ts*.

The conclusions seem justified that all classes of Hupa sounds are capable of at least two distinct modes of utterance, totally disassociated from the positions of the vocal organs, or sonancy; and that the native ear readily distinguishes these closely related sounds and makes use of the differences to multiply the possible number of syllables.



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NAVAHO MYTHS, PRAYERS, AND SONGS
WITH
TEXTS AND TRANSLATIONS*

BY
WASHINGTON MATTHEWS.

EDITED BY
PLINY EARLE GODDARD.

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ALPHABET.

The characters used in this work, in spelling Navaho words, are given below, with the value assigned to each character.

VOWELS.

a has the sound of English a in father.
 ā has the sound of English a in hat.
 ą has the sound of English a in what.
 e has the sound of English e in they. In some connections it varies to the sound of English e in their.
 ē has the sound of English e in then.
 i has the sound of English i in marine.
 ī has the sound of English i in tin.
 o has the sound of English o in bone.
 u has the sound of English u in rude.
 ai unmarked, or accented on the i (ái), is a diphthong having the sound of English i in bind. When it is accented on the a (ái), or has a diaeresis (äi), it is pronounced as two vowels.
 ow has the sound of English ow in how. It is heard mostly in meaningless syllables.
 A vowel followed by an inverted comma (‘) is aspirated, or pronounced with a peculiar force which cannot be well represented by adding the letter h.

CONSONANTS.

b has the sound of English *b* in *bat*.

d has the sound of English *d* in *day*.

d represents a strongly aspirated dental sonant. It is often interchanged with *d*.

g has the sound of English *g* in *go*, or, in some connections, the sound of English *g* in *gay*.

g has a sound unknown in English. It is the velar *g*, like the Arabic *ghain*, or the Dakota *g*.

h has the sound of English *h* in *hat*.

h has the sound of German *ch* in *machen*. It is sometimes interchanged with *h*.

k has usually the sound of English *k* in *koran*; but sometimes the sound of English *k* in *king*.

l has the sound of English *l* in *lay*.

l has a sound unknown in English. It is an aspirated surd *l*, made with the side rather than with the tip of the tongue. It is often interchanged with *l*.

m has the sound of English *m* in *man*.

n has the sound of English *n* in *name*.

n has the effect of French *n* in *bon*. It has no equivalent in English.

s has the sound of English *s* in *sand*.

s has the sound of English *sh* in *shad*. It is often interchanged with *s*.

t has the sound of English *t* in *tan*.

t represents a strongly aspirated dental surd. It is often interchanged with *t*.

w has the sound of English *w* in *war*.

y has the sound of English *y* in *yarn*.

z has the sound of English *z* in *zone*.

z has the sound of English *z* in *azure*. It is often interchanged with *z*.

c, *f*, *j*, *p*, *q*, *v*, and *x* are not used. The sound of English *ch* in *chance* is represented by *ts*; that of English *j* in *jug* by *dz*.

EDITOR'S NOTE.

In the latter part of the year 1902 the late Dr. Washington Matthews entered into an arrangement with the Department of Anthropology of the University of California, through its head, Professor F. W. Putnam, in accordance with which he was to devote the remainder of his life to the preparation of a large amount of unpublished material which he had accumulated during the many years of active life among the North American Indians. In accordance with the agreement, this material was received by the Department of Anthropology shortly after the lamented close of Dr. Matthews' life.

It was the good fortune of the editor to spend some days in Dr. Matthews' company during the autumn of 1903, when plans were formed for the completion and publication of certain material. The texts of a number of prayers and songs, for the most part connected with the ceremony of the Night Chant, had been recorded hastily, and required the aid of a Navaho to bring them into proper condition for publication. Since Dr. Matthews' health would not permit of a trip to the Navaho country and his increasing deafness rendered the acquisition of information from native sources difficult, the editor undertook the work of revision. The first trip made in 1904 to the Navaho country was unsuccessful because of the serious illness of Hatali Natlo, the priest from whom the texts had been originally obtained. A second trip during January of the present year resulted in the accomplishment of the task, but alas! too late for the completed work to pass under the critical hand of its author. The editor must therefore assume the responsibility for the addition of certain lines to the texts, for the substitution of certain words made at the dictation of Hatali Natlo, for the alteration of the orthography of a few Navaho words, and for the choice, here and there, of one of the two possible renderings suggested by the author. It is needless to say that the free translations are the unimprovable work of the author.

Berkeley, Cal., April 14, 1906.

A TALE OF KININAÉKAI:¹ ACCOUNTING FOR THE
ORIGIN OF CERTAIN PRAYERS AND SONGS OF
THE NIGHT CHANT.

INTRODUCTION.

In my work entitled "The Night Chant, A Navaho Ceremony,"² I give translations of four myths (or, more properly, of three myths and a variant) that belong to the ceremony described. These may be called the great or fundamental myths of the ceremony; but, in addition, there is a great number of minor myths, accounting for the origin of certain minor rites, and of different groups of songs of sequence and other matters. We may never reasonably hope for the collection and translation of all these myths.

The following tale accounts for the origin of one of these groups of songs, namely the Tsénitsihogan Bigl'n or songs of the Red Rock House, and perhaps for the origin of some of the ritual observances.

In "The Night Chant" I say, when describing the rites of the second day: "When the party returns to the medicine lodge, the patient sits in the west, for he has still further treatment to undergo. * * * The chanter applies pollen to the essential parts of the patient, puts some in his or her mouth, takes a pinch of it on his own tongue, and applies a little of it to the top of his own head. These applications of pollen are all timed to coincide with certain words of the accompanying song." Song F that follows is what may be called a pollen song, for it is sung when pollen is applied. I explain, in notes, where and when different applications of pollen are made as the singing progresses. I cannot say if there are other pollen songs; but probably there are.

¹ Kininaékai is White House in Chelly Cañon, Arizona.

² Mem. Am. Mus. Nat. Hist., Vol. 6.

THE LEGEND.

In the ancient days, there were four songs which you had to sing if you would enter the White House.³ The first was sung when you were ascending the cliff; the second, when you entered the first doorway; the third, when you walked around inside the house; and the fourth, when you were prepared to leave. You climbed up from the ground to the house on a rainbow. All this was in the old days. You cannot climb that way now. In those days, *Hayolkál Askí*, Dawn Boy, went there on a rainbow.

In the ancient days, there lived in this house a chief of the house. There were four rooms and four doors, and there were sentinels at each door. At the first door there were two big lightnings, one on each side; at the second door there were two bears; at the third door there were two red-headed snakes, which could charm you from afar, before you got near them; and at the fourth door there were two rattlesnakes.

Of course few people ever visited the place, for if the visitor were not a holy one some of these sentinels would surely kill him. They were vigilant. The chief of the house and his subordinates had these songs, by the power of which they could enter and quiet the sentinels, who always showed signs of anger when any one approached them.

Dawn Boy got leave from *Hastséyalti*⁴ to go to White House. *Hastséyalti* instructed him how to get there, taught him the prayers and songs he must know, and told him what sacrifices he must make. These must include fragments of turquoise, white shell, haliotis, and cannel-coal, besides *destsí* corn-pollen and larkspur pollen, and were to be tied up in different bags before he started. "When you get into the plain, as far off as the people of White House can see you, begin to sing one of these songs and a rainbow will form on which you may walk," said *Hastséyalti*.

Dawn Boy then set forth on his journey. When he got to *Dzildanistíni*, or Reclining Mountain, he got his first view of the White House, and there he began to sing. Reclining Mountain is,

³ For a description of White House see The Night Chant, p. 89.

⁴ Perhaps I should say a *Hastséyalti*, for there are many. This may have been the special *Hastseyalti* of Red Rock House. Compare The Night Chant, p. 9, and Navaho Legends, Mem. of Am. Folk-Lore Society, Vol. 5, p. 224.

today, far from White House; you cannot see one place from the other; but in the ancient days the world was smaller than it is now, and the people of whom I speak were holy ones. When he had finished the song a rainbow appeared, as *Hastséyalti* had promised, spanning the land from Reclining Mountain to White House. As he walked on the rainbow, a great wind began to blow, raising a dust that blinded the sentinels at White House and prevented them from seeing Dawn Boy when he entered.

There was a black kethawn⁶ at each side of the door and a curtain hung in the doorway. When he entered the house, he walked on a trail of daylight and he sprinkled pollen on the trail. The people within became aware of the presence of a stranger and looked up. *Hastséyalti* and *Hastséhogan*, the Talking God and the House God, who were the chief gods there, looked angrily at him, and one said: "Who is this stranger that enters our house unbidden? Is he one of the People on the Earth?" Such have never dared to enter this place before." Dawn Boy replied: "It is not for nothing that I come here. See! I have brought gifts for you. I hope to find friends here." Then he showed the precious things he had brought and sang this song:

SONG A. (Free translation.)

1. Where my kindred dwell, there I wander.
2. Child of the White Corn am I, there I wander.
3. The Red Rock House, there I wander.
4. Where dark kethawns are at the doorway, there I wander.
5. With the pollen of dawn upon my trail. There I wander.
6. At the yuni, the striped cotton hangs with pollen. There I wander.
7. Going around with it. There I wander.
8. Taking another, I depart with it. With it I wander.
9. In the house of long life, there I wander.
10. In the house of happiness, there I wander.
11. Beauty before me, with it I wander.
12. Beauty behind me, with it I wander.

⁶ Kethawns are small sticks or cigarettes used by Navahoes as sacrifices to the gods. Consult The Night Chant, p. 36, and Navaho Legends, p. 42.

"Ni' nahoká díne" or People on the Earth is a name applied to all Indians, as distinguished from white men, and from holy people or deities

13. Beauty below me, with it I wander.
14. Beauty above me, with it I wander.
15. Beauty all around me, with it I wander.
16. In old age traveling, with it I wander.
17. On the beautiful trail I am,⁹ with it I wander.

Then he gave them the sacred things he had brought with him, and *Hastséyalti* said it was well, that he was welcome to remain, and they asked him what he wanted. "I want many things," he replied. "I have brought you pieces of precious stones and shells; these I wish wrought into beads and strung into ornaments, like those I see hanging abundantly on your walls. I wish domestic animals of all kinds, corn of all kinds, and plants of all kinds. I wish good and beautiful black clouds, good and beautiful thunder storms, good and beautiful gentle showers, and good and beautiful black fogs."

The chiefs thanked him for his gifts, and asked him whose song it was that enabled him to come to White House,—who it was that taught it to him. But he had been warned by his informant not to reveal this, so he answered: "No one told me; I composed my songs myself. They are my own songs." "What is your name?" they asked. "I am *Hayolkál Askí*, Dawn Boy," he replied. "It is well," said the holy ones. "Since you know our songs you are welcome to come here; but rarely does any one visit us, for there are but two outside of our dwelling who know our songs. One is *Hastséyalti* of *Tsé'intyel*,⁸ in this cañon, and the other is *Hastséyalti* of *Tse'yahódílyil*⁹ in *Tse'gíhe*.¹⁰

Then *Hastséhogan* sent for a sacred buckskin, and one son and one daughter of each of the two gods, *Hastséyalti* and *Hastséhogan* spread the skin for Dawn Boy to stand on. Thus do we now, as the gods did then.¹¹ As he stood, *Hastséhogan* taught Dawn Boy the White House prayer, as follows:

⁸ Lines 16 and 17, which end so many Navaho songs, are essentially a prayer for a happy old age.

⁹ See The Night Chant, p. 311, and pl. V, fig. D.

¹⁰ See The Night Chant, p. 171.

¹¹ See The Night Chant, p. 307; Navaho Legends, p. 238.

¹² Thus says the story, but this part of the ceremony is usually omitted of late, because sacred buckskins are so hard to get. Information as to sacred buckskins will be found in Navaho Legends, p. 24.

PRAYER No. 1. (Free translation.)

I.

1. In Kininaékai.¹²
2. In the house made of dawn.
3. In the story made of dawn.
4. On the trail of dawn.
5. O, Talking God!
6. His feet, my feet, restore (or heal).
7. His limbs, my limbs, restore.
8. His body, my body, restore.
9. His mind, my mind, restore.
10. His voice, my voice, restore.
11. His plumes, my plumes, restore.
12. With beauty before him, with beauty before me.
13. With beauty behind him, with beauty behind me.
14. With beauty above him, with beauty above me.
15. With beauty below him, with beauty below me.
16. With beauty around him, with beauty around me.
17. With pollen beautiful in his voice, with pollen beautiful
 in my voice.
18. It is finished in beauty.
19. It is finished in beauty.

II.

2. In the house of evening light.
3. From the story made of evening light.
4. On the trail of evening light.
5. O, House God!

(The rest as in I, except that lines 12 and 13 are trans-
posed.)

¹² The upper story of White House is painted white; the lower story is the natural yellow of yellow sandstone. The Navahos do not think this the result of a mere whim, but that it is intentional and symbolic. White is the color of the east in Navaho symbolism, and they suppose the upper story was sacred to *Hastséyalti*, or Talking God, who was a god of dawn and of the east. Yellow is the symbolic color of the west, and they suppose the lower story belonged to *Hastséhogan*, or House God, who was a god of the west and of the evening twilight.

III.

5. O, White Corn Boy!

(The rest as in I.)

IV.

5. O, Yellow Corn Girl!

(The rest as in II.)

V.

5. O, Pollen Boy!

(The rest as in I.)

VI.

5. O, Grasshopper Girl!

(The rest as in II, with "It is finished in beauty" four times.)

When they had done, *Hastséhogan* said: "You have learned the prayer well; you have said it properly and you have done right in all things. Now you shall have what you want." They gave him good and beautiful soft goods of all kinds, all kinds of good and beautiful domestic animals, wild animals, corn of all colors, black clouds, black mists, male rains, female rains, lightning, plants, and pollen.

After he had said the six prayers (or six parts of a prayer) as he had been taught, he prayed in his mind that on his homeward journey he might have good pollen above him, below him, before him, behind him, and all around him; that he might have good pollen in his voice. The holy ones said: "We promise you all this. Now you may go."

As he started he began to sing this song:

SONG B. (Free translation.)

1. To the house of my kindred, there I return.
2. Child of the yellow corn am I.
3. To the Red Rock House, there I return.
4. Where the blue kethawns are by the doorway, there I return.
5. The pollen of evening light on my trail, there I return.

6. At the yuni¹⁸ the haliotis shell hangs with the pollen, there I return.
7. Going around, with it I return.
8. Taking another, I walk out with it. With it I return.
9. To the house of old age, up there I return.
10. To the house of happiness, up there I return.
11. Beauty behind me, with it I return.
12. Beauty before me, with it I return.
13. Beauty above me, with it I return.
14. Beauty below me, with it I return.
15. Beauty all around me, with it I return.
16. Now in old age wandering, I return.
17. Now on the trail of beauty, I am. There I return.

He continued to sing this until he got about 400 paces from White House, when he crossed a hill and began to sing the following song:

SONG C. (Free translation.)

I.

Held in my hand. (Four times. Prelude.)

1. Now with it Dawn Boy am I. Held in my hand.
2. Of Red Rock House. Held in my hand.
3. From the doorway with dark kethawns. Held in my hand.
4. With pollen of dawn for a trail thence. Held in my hand.
5. At the yuni, the striped cotton hangs with the pollen. Held in my hand.
8. Going around with it. Held in my hand.
9. Taking another, I walk out with it. Held in my hand.
10. I walk home with it. Held in my hand.
11. I arrive home with it. Held in my hand.
12. I sit down with it. Held in my hand.
13. With beauty before me. Held in my hand.
14. With beauty behind me. Held in my hand.

¹⁸ Yuni is the place of honor reserved for guests and the head of the house behind the fire opposite the door.

15. With beauty above me. Held in my hand.
16. With beauty below me. Held in my hand.
17. With beauty all around me. Held in my hand.
18. Now in old age wandering. Held in my hand.
19. Now on the trail of beauty. Held in my hand.

II.

3. From the doorway with the blue kethawns. Held in my hand.
4. With pollen of evening for a trail thence. Held in my hand.
5. At the yuni, the haliotis shell hangs with pollen. Held in my hand.

(The rest as in I, except that 14 and 15 and also 16 and 17 change places.)

By the time he had finished this song he was back at Dzildanistíni, whence he started on his quest and from which he could see Depéntsa and the hills around Tse'gíhi. Then he began to think about his home, and he sang another song.

SONG D. (Free translation.)

There it looms up, it looms up, it looms up, it looms up. (Prelude.)

1. The mountain of emergence looms up.
2. The mountain of dawn looms up.
3. The mountain of white corn looms up.
4. The mountain of all soft goods looms up.
5. The mountain of rain looms up.
6. The mountain of pollen looms up.
7. The mountain of grasshoppers looms up.
8. The field of my kindred looms up.

He thought it was yet a long way to his home, so he sat down to eat some food he had brought with him. Then he sang another song, one of the Bezínyasin or Food Songs, as follows:

SONG E. (Free translation.)

Ina hwié! my child, I am about to eat. (Three times. Prelude.)

1. Now *Hastséyalti*. His food I am about to eat.
2. The pollen of dawn. His food I am about to eat.
3. Much soft goods. His food I am about to eat.
4. Abundant hard goods. His food I am about to eat.
5. Beauty lying before him. His food I am about to eat.
6. Beauty lying behind him. His food I am about to eat.
7. Beauty lying above him. His food I am about to eat.
8. Beauty lying below him. His food I am about to eat.
9. Beauty all around him. His food I am about to eat.
10. In old age wandering. I am about to eat.
11. On the trail of beauty. I am about to eat.

Ina hwié! my child. I am about to eat. *Kolagane.* (Finale.)

When he had finished his meal, he sang another of the *Bezín-yasin*, a song sung in these days when pollen was administered in the rites.

SONG F. (Free translation.)

Ina hwié! my grandchild, I have eaten. (Three times. Prelude.)

1. *Hastséhogan*. His food I have eaten.
2. The pollen of evening. His food I have eaten.
3. Much soft goods. His food I have eaten.
4. Abundant hard goods. His food I have eaten.
5. Beauty lying behind him. His food I have eaten.
6. Beauty lying before him. His food I have eaten.
7. Beauty lying above him. His food I have eaten.
8. Beauty lying below him. His food I have eaten.
9. Beauty lying all around him. His food I have eaten.
10. In old age wandering. I have eaten.
11. On the trail of beauty. I have eaten.

Ina hwié! my grandchild. I have eaten. *Kolagane.* (Finale.)

Dawn Boy now crossed a valley to *Tse'gghi*, and as he crossed it he sang another song the burden of which was "Hozógo nasá, in a beautiful manner I walk."

When he got to the edge of the cañon he looked across it, and there he saw his mother, his father, his sisters, his brothers, and

all his relations. They espied him from afar at the same time, and they said: "Hither comes our elder brother. Hither comes our younger brother," etc., and *Hastséyalti*, who first taught him the songs and sent him forth on his journey, said: "Sitsówe nada', my grandson has returned home." Then his father, who had gone inside to spread a sacred buckskin for him, came out again.

Dawn Boy sang a song when he was at the door of the house, the burden of which was, "Sagán si níya, I approach my home," and after he entered he sang "Sagán si nidá, in my house I sit down."

Hastséyalti entered the house after him, and then all the neighbors crowded in and sat down. The old man and the old woman said: "My son, tell us your story;" and *Hastséyalti* said: "Tell us the story of the holy place you visited, where no stranger ever dared to venture before." Dawn Boy bade them sing a song and promised when they were done singing he would tell his story. The father then sang a song the burden of which was "Diiá ti sínaholne se, this person will tell me a story."

When the song was finished, Dawn Boy said: "My grandfather, my mother, my father (etc.), what you said was true. It was in truth a holy place that I visited. I did not at first believe that it was such; but now I know that it is." Then he related all his adventures as they have been already told.

After he had related his story, they made preparations to have a ceremony for him. They made him stand on a sacred buckskin, even as the people of White House had done. As he stood on the footprints, drawn in pollen, he said this prayer:

PRAYER No. 2. (Free translation.)

1. Dawn Boy am I, I say.
2. Soft goods of all kinds, my moccasins, I say.
3. Soft goods of all kinds, my leggins, I say.
4. Soft goods of all kinds, my shirt, I say.
5. Soft goods of all kinds, my mind, I say.
6. Soft goods of all kinds, my voice, I say.
7. Soft goods of all kinds, my plumes, I say.
8. Soft goods of all kinds, hanging above me, I say.

9. Hard goods of all kinds, hanging above me, I say.
10. Horses¹⁴ of all kinds, hanging above me, I say.
11. Sheep¹⁴ of all kinds, hanging above me, I say.
12. White corn, hanging above me, I say.
13. Yellow corn, hanging above me, I say.
14. Corn of all kinds, hanging above me, I say.
15. Plants of all kinds, hanging above me, I say.
16. Dark clouds, good and beautiful, hanging above me, I say.
17. Male rain,¹⁵ good and beautiful, hanging above me, I say.
18. Dark mist, good and beautiful, hanging above me, I say. ...
19. Female rain,¹⁵ good and beautiful, hanging above me, I say.
20. Lightning, good and beautiful, hanging above me, I say.
21. Rainbows, good and beautiful, hanging above me, I say.
22. Pollen, good and beautiful, hanging above me, I say.
23. Grasshoppers, good and beautiful, hanging above me, I say.
24. Before me beautiful, I go home, I say.
25. Behind me beautiful, I go home, I say.
26. Above me beautiful, I go home, I say.
27. Below me beautiful, I go home, I say.
28. All around me beautiful, I go home, I say.
29. In old age wandering, I am, I go home, I say.
30. On the trail of beauty, I am.
31. In a beautiful manner, I am.
32. It is finished in beauty.
33. It is finished in beauty.
34. It is finished in beauty.
35. It is finished in beauty.

The ceremonies performed were some of those which now occur in the rites of the Night Chant, on the last morning when the great nocturnal dance is finished.

¹⁴ Lines 10 and 11 of Prayer appear to be modern growths, even if the whole cultus and myth is not modern. Yet something may be said to the contrary. The word which I translate horses (*Lin*) refers also to any sort of a pet or domestic animal, and the word for sheep (*Debé*) originally meant the wild Rocky Mountain sheep or bighorn. It is now employed to designate the domestic sheep, while the bighorn is now called *tsé'ta debé* or sheep-among-rocks.

¹⁵ Male rain (*ni'ltsa baká*) means a shower accompanied by thunder and lightning. Female rain (*ni'ltsa baád*) means a shower without electric display. See The Night Chant, p. 6.

TEXT AND INTERLINEAR TRANSLATION.

SONG A.

1. <i>Síké</i> My kindred	holó where are	ládln there	nasá I wander.	ga ¹⁶
2. <i>Síké</i> My kindred	holó where are	ládln there	nasá I wander.	woya ¹⁶
3. <i>Síké</i> My kindred	holó where are	ládln there	nasá I wander.	ga
4. <i>Síké</i> My kindred	holó where are	ládln there	nasá I wander.	woya
5. <i>Nadán/kai</i> White corn	biyáze its son	si	nlsli/n am.	yégo ¹⁶ nasá woyen ¹⁶ I wander.
6. <i>Tsénitsehogán</i> Red Rock House		ládln there	nasá I wander.	
7. <i>Ketáni</i> Kethawn	dlyyl ¹⁷	danadlna' hangs down	ládln there	nasá I wander.
8. <i>Hayolkál</i> Dawn	fyé ¹⁶	tadltdi/n pollen	fyé	bl ^l bikeétin with its trail
	nasá I wander.	woyen		ládln there
9. <i>Yúnigo</i> Behind the fire	nídeká cotton fabric	bikénadeskaiye with strips on a white ground	taditdi/nye pollen	bl ^l with
	dasilá hanging	ládln there	nasá I wander.	woyen
10. <i>Baaíya</i> I have	yégo them	nasá I wander.	woyen	
11. <i>Tanalágola</i> A second thing	nayuné ¹ from within	bl ^l with it	tsenánétsa I went out	yégo
	nasá I wander.	woyen		
12. <i>Sáan</i> Old age	hogán house	ládln there	nasá I wander.	woyen
13. <i>Hozó</i> Happiness	hogán house	ládln there	nasá I wander.	woyen
14. <i>Sítsl'dze</i> Before me	hozó happily	yégo	nasá I wander.	woyen

¹⁶ Meaningless.¹⁷ A black snake guards the door.

15. *Síkéde* *hozó* *yégo* *nasá* *woyen*
 Behind me happily I wander.

16. *Siya'gi* *hozó* *yégo* *nasá* *woyen*
 Beneath me happily I wander.

17. *Síki'ge* *hozó* *yégo* *nasá* *woyen*
 Above me happily I wander.

18. *Sínáde* *dáaltso* *hozóne* *yégo* *nasá* *woyen*
 Around me all happily I wander.

19. *Kat* *sáan* *nagai* *kat* *bíké* *hozó* *si* *níslínne*
 Now old age traveling now its trail happily I become

yégo *nasá* *woyen*
 I wander.

PRAYER No. 1.

I.

1. *Kininaekaígi*
 House of horizontal white in.

2. *Hayolkál* *behogángi*
 Dawn house made of, in.

3. *Hayolkál* *bedahonikági*
 Dawn having its foundation of, in.

4. *Hayolkál* *bekeétin*
 Dawn its trail marked with.

5. *Hastséyalti*
 O, Talking God!

6. *Bíké* *síké* *naslín*
 His feet, my feet have become.

7. *Bltsát* *sítsát* *naslín*
 His limbs, my limbs have become.

8. *Bltsí's* *sítsí's* *naslín*
 His body, my body has become.

9. *Bl'ni* *sí'ni* *naslín*
 His mind, my mind has become.

10. *Bíné* *síné* *naslín*
 His voice, my voice has become.

11. *Béitsos* *séitsos* *naslín*
 His plumes, my plumes have become.

12. *Bebítsí'dze* *hozóni* *besítsí'dze* *hozó*
 With before him beautiful, with before me beautiful.

13. *Bebíkéde* *hozóni* *besíyakéde* *hozó*
 With behind him beautiful, with behind me beautiful.

14. <i>Bebiyá</i> With below him	<i>hozóni</i> beautiful.	<i>besiyá</i> with below me	<i>hozó</i> beautiful.	
15. <i>Bebíkígi</i> With above him	<i>hozóni</i> beautiful.	<i>besíkígi</i> with above me	<i>hozó</i> beautiful.	
16. <i>Bebíná</i> With around him	<i>hozóni</i> beautiful.	<i>besíná</i> with around me	<i>hozó</i> beautiful.	
17. <i>Tadítdín</i> Pollen	<i>bebízáhago</i> with in his voice	<i>hozodi</i> beautiful,	<i>ai</i> that	<i>besízáhago</i> with in my voice
	<i>hozó</i> beautiful	<i>nasí'slin</i> I become.		
18. <i>Hozó</i> In beauty	<i>nahastlíñ</i> again it is finished.			
19. <i>Hozó</i> In beauty	<i>nahastlíñ</i> again it is finished.			

п.

1. *Kininaekaígi*
House of horizontal white in.
2. *Nahotsói behogángi*
Horizontal house made of in.
yellow
3. *Nahotsói bedahonikágí*
Horizontal having its
yellow foundation of in.
4. *Nahotsói bekeétin*
Horizontal its trail
yellow marked with
5. *Hastéhogan*
O House God!

(The rest as in part I, except that lines 12 and 13 are transposed.)

III.

1. *Kininaekaígi*
House of horizontal
white in.
2. *Hayolkál behogángi*
Dawn house made of in.
3. *Hayolkál bedahonikági*
Dawn having its foundation of in.
4. *Hayołkál bekeétin*
Dawn its trail marked with.
5. *Nadánlkai Askí*
O, white Boy!
Came

(The rest as in part I.)

IV.

1. **Kininaekaígi**
House of horizontal
white in.
2. **Nahotsói behogángi**
Horizontal house made of in.
yellow
3. **Nahotsói bedahonikági**
Horizontal having its foundation of in
yellow
4. **Nahotsói bekeétin**
Horizontal its trail marked with.
yellow
5. **Nadánltsoi Atét**
O. Yellow Girl!
Corn

(The rest as in part II.)

V.

1. **Kininaekaígi**
House of horizontal
white in.
2. **Hayolkál behogángi**
Dawn house made of, in.
3. **Hayolkál bedahonikági**
Dawn having its foundation of, in
4. **Hayolkál bekeétin**
Dawn its trail marked with.
5. **Tadltdín Askí**
O, Pollen Boy!

(The rest as in part I.)

VI.

1. **Kininaekaígi**
House of horizontal
white, in.
2. **Nahotsói behogángi**
Horizontal house made of, in.
yellow
3. **Nahotsói bedahonikági**
Horizontal having its foundation of, in.
yellow
4. **Nahotsói bekeétin**
Horizontal its trail marked with.
yellow
5. **Aniltani Atét**
O, Grasshopper Girl!

(The rest as in part II, with "*Hozo nahastlín*" repeated four times.)

SONG B.

1. *Síké* bogán ládín nasdás
My kindred their house there I return.

2. *Síké* bogán ládín nasdá gose¹⁸
My kindred their house there I return.

3. *Síké* bogán ládín nasdás
My kindred their house there I return.

4. *Síké* bogán ládín nasdá gose
My kindred their house there I return.

5. Nadánltsói biyáze si níslín yégo nasdás
Yellow corn his child I am I return.

6. Tsénitsehogan ládín nasdá gose
Red Rock House there I return.

7. Ketáni dolí'zi danadínlá ládín nasdá gose
Kethawn blue hangs down there I return.

8. Nahotsói tadítdín bíl bekeétin ládín nasdóse¹⁹
Evening light pollen with its trail marked there I return.

9. Yúnigo hadáte tadítdín bíl dasilá' ládín nasdóse
Behind the halotis pollen with hanging there I return.

10. Baafya yégo nasdóse
Having them I return.

11. Tanalágole nayoné' bíl tsénánétsa yégo nasdóse
A second thing from within with it I went out I return.

12. Sáan hogán ládín nasdóse
Old age house there I return.

13. Hozó hogán ládín nasdóse
Happiness house there I return.

14. Síkéde hozóni yégo nasdóse
Behind me happily I return.

15. Sítsí'dze hozóni yégo nasdóse
Before me happily I return.

16. Siyáge hozóni yégo nasdóse
Beneath me happily I return.

17. Síkígi hozóni yégo nasdóse
Above me happily I return.

18. Sínáde daáltso hozóni ládín nasdóse
Around me all happily I return.

19. Kat sáan nagaí kat bíké hozóni si
Now old age traveling now its trail happily I
níslín ládín nasdóse
become there I return.

(Followed by a refrain of meaningless words.)

¹⁸ Meaningless.

¹⁹ Unusual form, probably a contraction with a meaningless syllable.

SONG C.

PRELUDE.

Silá sillá këlyá ananan. (Repeated four times.)
 My hand my hand it lies in.

1. Kat b'il Hayo/káli Askí si nislin sillá këlyá
 Now, with it Dawn boy I have become my hand they lie in.

2. Tsénitsehogan ládin sillá këlyá
 Red Rock House there my hand they lie in.

3. Ketáni dílyí'l danadínlá' ládin sillá këlyá
 Kethawn dark hangs down there my hand they lie in.

4. Hayo/káli tadítdín b'il bekeétin ládin sillá këlyá
 Dawn pollen with its trail marked there my hands they lie in.

5. Yúnigo ndéka békénadéskaiye tadítdín b'il dasilá'
 Behind the cotton fabric with stripes on a pollen with hanging
 fire white ground

ládin sillá këlyá
 there my hands they lie in.

6. Si baaíya yégo sillá këlyá
 I having them my hands they lie in.

7. Tana/lágola nayúne' b'il tsénánéstsa sillá këlyá
 A second thing from within with I went out my hands they lie in.

8. Sáan hogán ládin sillá këlyá
 Old age house there my hands they lie in.

9. Hozó hogán ládin sillá këlyá
 Happiness house there my hands they lie in.

10. Si b'il nadistsá' yégo sillá këlyá
 I with set forth for home my hands they lie in.

11. Si b'il nayéstá yégo sillá këlyá
 I with go homeward my hands they lie in.

12. Si b'il nanéstsá' yégo sillá këlyá
 I with reach home my hands they lie in.

13. Si b'il nanésdá yégo sillá këlyá
 I with I sit down my hands they lie in.

14. Sitsí'l dze hozógo yégo sillá këlyá
 Before me happily my hands they lie in.

15. Síkéde hozógo yégo sillá këlyá
 Behind me happily my hands they lie in.

16. Siyági hozógo yégo sillá këlyá
 Beneath me happily my hands they lie in.

17. Síkíge hozógo yégo sillá këlyá
 Above me happily my hands they lie in.

18. *Sínáde* daáltso *hozógo* yégo *sílá* kě'lyá
Around me all happily my hands they lie in.
19. *Kát* sáan nagaí kat biké *hozóni* sí
New old age traveling new its trail happily I
níslí'n yégo *sílá* kě'lyá
become my hands they lie in.

REFRAIN.

Ananaiye *sílá* *sílá* kě'lyá *sílá* *sílá* kě'lyá ananaiye
my hands my hands they lie in my hands my hands they lie in.

II.

3. *Ketáni* doł'zi danadínlá' ládin *sílá* kě'lyá
Kethawns blue hang down there my hands they lie in.
4. *Nahotsói* tadítdín býl bekeeétin ládin *sílá* kě'lyá
Evening light pollen with its trail marked there my hands they lie in.
5. *Yúnigo* hadáte tadítdín býl dasilá' ládin
Behind the halloitis pollen with hangs there
sílá kě'lyá
my hands they lie in.

The remainder as in stanza I, except that lines 14 and 15 change places.

SONG D.

PRELUDE.

*Haineya*²⁰ nagaí naa' naaí oyéye²⁰ naaí oyéye
Stands up, stands up, stands up.

Naáí oyé²⁰ naaí oyéyea'.²⁰
Stands up. stands up.

1. *Hadjinaí* dzíl²¹ nayiáyi'
They came up mountains loom up.
2. *Hayołkáł* dzíl nayiáyi'
Dawn mountain looms up.
3. *Nadánłkai* dzíl nayiáyi'
White corn mountain looms up.
4. *Yúdi* dzíl nayiáyi'
Soft goods mountain looms up.

²⁰ Meaningless.²¹ The usual form is dzíl, not dzíl.

5. *Ny'ltsa* *dzil* *nayiáyi'*
 Rain mountain looms up.

6. *Tadltdín* *dzil* *nayiáyi'*
 Pollen mountain looms up.

(*Aniltáni* *dzil* *nayiáyi'*)²²
 Grasshopper mountain looms up.

7. *Aiye* *diné* *sikéyo* *bikéya* *niafyé* *nizóni* *yaafye*
 That people my country their country looms up beautifully it stands.

8. *Aiye* *diné* *sikéyo* *hokéya* *altsó* *hoeóni*
 That people my country. their country all beautifully

nayiáyi
 looms up.

REFRAIN.

Haineya oooo naaia, etc.

SONG E.

PRELUDE.

*I'na*²³ *hwíe*²³ *siyáee* *eena*²³ *saadílníl*
 my child. cook for yourself.

1. *Hasdzélti* *bisté* *sadílníl*
 Hasdzélti, his lunch cook for yourself.

2. *Hayoékáł* *bitadltdín* *bisté* *sadílníl*
 Dawn his pollen. his lunch cook for yourself.

3. *Yúdi* *bidolyágo* *bisté* *sadílníl*
 Soft goods abundant. his lunch cook for yourself.

4. *Ntlíz* *bidolyágo* *bisté* *sadílníl*
 Hard goods abundant. his lunch cook for yourself.

5. *Bitsín* *naħozógo* *bisté* *sadílníl*
 Before him happily. his lunch cook for yourself.

6. *Biké* *naħozógo* *bisté* *sadílníl*
 Behind him happily. his lunch cook for yourself.

7. *Biyáge* *naħozógo* *bisté* *sadílníl*
 Above him below happily. his lunch cook for yourself.

8. *Bikíge* *naħozógo* *bisté* *sadílníl*
 Above him happily. his lunch cook for yourself.

9. *Biná* *naħozógo* *bisté* *sadílníl*
 Around him happily. his lunch cook for yourself.

²²This line was omitted in rendering the song to the Editor in 1906.
²³Meaningless.

10. Sáan *nagaí* *bisté* *sadílníl*
 Old age traveling his lunch cook for yourself.

11. Biké *hozó* *bisté* *sadílníl*
 His trail happily, his lunch cook for yourself.

REFRAIN.

I'na hwié *siyázi* *sadílníl* *olagáne*²⁸
 My child cook for yourself.

SONG F. POLLEN SONG.

PRELUDE.

I'na hwié *sitsówe* *eena* *saanélyá'*
 My grandchild I have eaten.

1. *Hastséhogan* *bisté* *saanélyá'*
 Hastséhogan his lunch, I have eaten.

2. *Nahotsói* *bitaditdin* *bisté* *saanélyá'*
 Evening light its pollen, his lunch I have eaten.

3. *Yúdi* *bidolyágo* *bisté* *saanélyá'*
 Soft goods abundant, his lunch I have eaten.

4. *Ntlíz* *bidolyágo* *bisté* *saanélyá'*
 Hard goods abundant, his lunch I have eaten.

5. Biké *nahozógo* *bisté* *saanélyá'*
 Behind him, happily, his lunch I have eaten.

6. Bitsín *nahozógo* *bisté* *saanélyá'*
 Before him happily, his lunch I have eaten.

7. Biyáge *nahozógo* *bisté* *saanélyá'*
 Below him happily, his lunch I have eaten.

8. Bikíge *nahozógo* *bisté* *saanélyá'*
 Above him happily, his lunch I have eaten.

9. Biná *nahozógo* *bisté* *saanélyá'*
 Around him happily, his lunch I have eaten.

10. Sáan *nagaí* *bisté* *saanélyá'*
 Old age traveling, his lunch I have eaten.

11. Biké *hozó* *bisté* *saanélyá'*
 His trail happily, his lunch I have eaten.

REFRAIN.

I'na hwié *sitsówe* *saanélyá'* *kolagáne*
 My grandchild, I have eaten.

PRAYER No. 2.

1. *Hayo:kál* *Aski'* *níslí'ngo²⁴* *adísní'*
Dawn boy I am. I say.
2. *Yúdi* *altasaí* *síkégo* *adísní'*
Soft goods of all kinds. my moccasins. I say.
3. *Yúdi* *altasaí* *sístlégo* *adísní'*
Soft goods of all kinds. my leggings I say.
4. *Yúdi* *altasaí* *siégo* *adísní'*
Soft goods of all kinds. my shirt I say.
5. *Yúdi* *altasaí* *sínigo* *adísní'*
Soft goods of all kinds. my mind. I say.
6. *Yúdi* *altasaí* *sínégo* *adísní'*
Soft goods of all kinds. my voice. I say.
7. *Yúdi* *altasaí* *seetsósgo* *adísní'*
Soft goods of all kinds. my plumes. I say.
8. *Yúdi* *altasaí* *si dahazlágo* *adísní'*
Soft goods of all kinds. me, they will come to. I say.
9. *Ntł'yz* *altasaí* *si* *dahazlágo* *adísní'*
Hard goods of all kinds me, they will come to. I say.
10. *Lin* *altasaí* *si* *dahazlágo* *adísní'*
Horses of all kinds me they will come to. I say.
11. *Debé* *altasaí* *si* *dahazlágo* *adísní'*
Sheep of all kinds me they will come to. I say.
12. *Nadánlkai* *si* *dahazlágo* *adísní'*
White corn me it will come to. I say.
13. *Nadánltsoi* *si* *dahazlágo* *adísní'*
Yellow corn me it will come to. I say.
14. *Nadán* *altasaí* *si* *dahazlágo* *adísní'*
Corn of all kinds. me it will come to. I say.
15. *Nanisé* *altasaí* *si* *dahazlágo* *adísní'*
Growing things of all kinds. me they will come to. I say.
16. *Kos* *díly'l* *yasóni* *si* *dahazlágo* *adísní'*
Clouds dark beautiful. me they will come to. I say.
17. *Nítsabaká* *yasóni* *si* *dahazlágo* *adísní'*
Male rain beautiful. me it will come to. I say.
18. *A'* *díly'l* *yasóni* *si* *dahazlágo* *adísní'*
Cloud dark beautiful. me it will come to. I say.
19. *Nítsabaád* *yasóni* *si* *dahazlágo* *adísní'*
Female rain beautiful. me it will come to. I say.

20.	Atsínltñ's Lightning	yasóni beautiful,	si me	dahazlágo it will come to,	adísni ⁴ I say.	
21.	Natsílt Rainbow	yasóni beautiful,	si me	dahazlágo it will come to,	adísni ⁴ I say.	
22.	Tadítdín Pollen	yasóni beautiful,	si me	dahazlágo it will come to,	adísni ⁴ I say.	
23.	Aníltq'ni Grasshoppers	yasóni beautiful,	si me	dahazlágo it will come to,	adísni ⁴ I say.	
24.	Sítsíl'dze Before me	hozógo happily,		naságó I travel,	adísni ⁴ I say.	
25.	Síkéde Behind me	hozógo happily,		naságó I travel,	adísni ⁴ I say.	
26.	Siyági Below me	hozógo happily,		naságó I travel,	adísni ⁴ I say.	
27.	Síkígi Above me	hozógo happily,		naságó I travel,	adísni ⁴ I say.	
28.	Sínáde Around me	daáltso all		hozógo happily,	naságó I travel,	adísni ⁴ I say.
29.	Sáan In old age	nagáí wandering		níslíngó am I,	naságó I travel,	adísni ⁴ I say.
30.	Biké Its trail	hozógo happily		níslíngó am I,	naságó I travel,	adísni ⁴ I say.
31.	Hozógo Happily		naságó I travel,		adísni ⁴ I say.	
32.	Hozó Happily		nahastlín it is finished.			
33.	Hozó Happily		nahastlín it is finished.			
34.	Hozó Happily		nahastlín it is finished.			
35.	Hozó Happily		nahastlín it is finished.			

⁴The suffix -go in all the words of this prayer has the force "of this sort" I am, my necessities are, etc.

A PRAYER OF THE SECOND DAY OF THE NIGHT

CHANT.

(See The Night Chant, p. 81, par. 355.)

I.

1. From the base of the east.
2. From the base of the Pelado Peak.
3. From the house made of mirage,
4. From the story made of mirage,
5. From the doorway of rainbow,
6. The path out of which is the rainbow,
7. The rainbow passed out with me.
8. The rainbow raised up with me.
9. Through the middle of broad fields,
10. The rainbow returned with me.
11. To where my house is visible,
12. The rainbow returned with me.
13. To the roof of my house,
14. The rainbow returned with me.
15. To the entrance of my house,
16. The rainbow returned with me.
17. To just within my house,
18. The rainbow returned with me.
19. To my fireside,
20. The rainbow returned with me.
21. To the center of my house,
22. The rainbow returned with me.
23. At the fore part of my house with the dawn,
24. The Talking God sits with me.
25. The House God sits with me.
26. Pollen Boy sits with me.
27. Grasshopper Girl sits with me.
28. In beauty Estsánatlehi, my mother, for her I return.
29. Beautifully my fire to me is restored.

30. Beautifully my possessions are to me restored.
31. Beautifully my soft goods to me are restored.
32. Beautifully my hard goods to me are restored.
33. Beautifully my horses to me are restored.
34. Beautifully my sheep to me are restored.
35. Beautifully my old men to me are restored.
36. Beautifully my old women to me are restored.
37. Beautifully my young men to me are restored.
38. Beautifully my women to me are restored.
39. Beautifully my children to me are restored.
40. Beautifully my wife to me is restored.
41. Beautifully my chiefs to me are restored.
42. Beautifully my country to me is restored.
43. Beautifully my fields to me are restored.
44. Beautifully my house to me is restored.
45. Talking God sits with me.
46. House God sits with me.
47. Pollen Boy sits with me.
48. Grasshopper Girl sits with me.
49. Beautifully white corn to me is restored.
50. Beautifully yellow corn to me is restored.
51. Beautifully blue corn to me is restored.
52. Beautifully corn of all kinds to me is restored.
53. In beauty may I walk.
54. All day long may I walk.
55. Through the returning seasons may I walk.
56. (Translation uncertain.)
57. Beautifully will I possess again.
58. (Translation uncertain.)
59. Beautifully birds
60. Beautifully joyful birds
61. On the trail marked with pollen may I walk.
62. With grasshoppers about my feet may I walk.
63. With dew about my feet may I walk.
64. With beauty may I walk.
65. With beauty before me, may I walk.
66. With beauty behind me, may I walk.
67. With beauty above me, may I walk.

68. With beauty below me, may I walk.
69. With beauty all around me, may I walk.
70. In old age wandering on a trail of beauty, lively, may I walk.
71. In old age wandering on a trail of beauty, living again, may I walk.
72. It is finished in beauty.
73. It is finished in beauty.

II.

1. From the base of the south.
2. From the base of the San Mateo mountain.

(The rest as in Part I, except that 65 and 66 and also 67 and 68 are transposed.)

III.

1. From the base of the west.
2. From the base of the San Francisco mountain.

(The rest as in Part I.)

IV.

1. From the base of the north.
2. From the base of the San Juan mountains.

(The rest as in Part II; but "It is finished in beauty" is repeated four times.)

TEXT AND INTERLINEAR TRANSLATION.

I.

1. *Haá'* *biyáden*
The East from its base.
2. *Dzilnadzíni* *biyáden*
Pelado Peak from its base.
3. *Hadáhonige* *behogánden*
Mirage house made of from.
4. *Hadáhonige* *bedahonikáden*
Mirage having its foundation of from.
5. *Natsílt* *dadlnláden*
Rainbow the doorway from.

6. *Natsílt* *biké* *dzétiñ*
 Rainbow its trail the passage out.

7. *Natsílt* *síltseíndel*
 Rainbow with me it went out.

8. *Natsílt* *síldáindidel*
 Rainbow with me it went higher.

9. *Daiké* *hot'él* *elnígi*
 Field broad in the middle

10. *Natsílt* *sílnáhindel*
 Rainbow with me it returned.

11. *Sóhogan* *bitsíhastigi*
 My house from where it could be seen

12. *Natsílt* *sílnáhindel*
 Rainbow with me it returned.

13. *Sóhogan* *sítkíge*
 My house its roof

14. *Natsílt* *sílnáhindel*
 Rainbow with me it returned.

15. *Sóhogan* *dzeetín*
 My house the entrance

16. *Natsílt* *sílnáhindel*
 Rainbow with me it returned.

17. *Sóhogan* *bahastláde*
 My house just inside

18. *Natsílt* *sílnáhindel*
 Rainbow with me it returned.

19. *Sóhogan* *honišá'de*
 My house the hearth

20. *Natsílt* *sílnáhindel*
 Rainbow with me it returned.

21. *Sóhogan* *yahalnígë*
 My house the center

22. *Natsílt* *sílnáhindel*
 Rainbow with me it returned.

23. *Hayolkál* *bësóhogan* *ntsítlägí*
 The dawn with my house fore part

24. *Hastséyalti* *sílnaneské'*
 Talking God with me he sits.

25. *Hastséhogan* *sílnaneské'*
 House God with me he sits.

26. *Tadítdíñ* *Askí* *sílnaneské'*
 Pollen Boy with me he sits.

27. *Aniltá'ni* Atét *sílnaneské'*
 Grasshopper Girl with me she sits.

28. *Hozógo* Estsánatlehi samá bananestsá
 Happily Woman Who my mother for her I return.
 Rejuvenates

29. *Hozógo* sókon sínastlín
 Happily my fire is restored to me.

30. *Hozógo* sinalyée sínastlín
 Happily my possessions are restored to me.

31. *Hozógo* soyúde sínastlín
 Happily my soft goods are restored to me.

32. *Hozógo* sintliz sínastlín
 Happily my hard goods are restored to me.

33. *Hozógo* sllín sínastlín
 Happily my horses are restored to me.

34. *Hozógo* sidebé sínastlín
 Happily my sheep are restored to me.

35. *Hozógo* sahastúe sínastlín
 Happily my old men are restored to me.

36. *Hozógo* sizáni sínastlín
 Happily my old women are restored to me.

37. *Hozógo* sitsilké sínastlín
 Happily my young men are restored to me.

38. *Hozógo* sidíke sínastlín
 Happily my young women are restored to me.

39. *Hozógo* saltsíni sínastlín
 Happily my children are restored to me.

40. *Hozógo* bl'hinispáni sínastlín
 Happily my wife
 (or husband) are restored to me

41. *Hozógo* sinantáí sínastlín
 Happily my chiefs are restored to me.

42. *Hozógo* sikéya sínastlín
 Happily my country is restored to me.

43. *Hozógo* sidaiké sínastlín
 Happily my fields are restored to me.

44. *Hozógo* sagán sínastlín
 Happily my house is restored to me.

45. *Hastséyalti* sílnaneské'
 Talking God with me he sits.

46. *Hastséhogan* sílnaneské'
 House God with me he sits.

47. *Tadltdín* *Askí* *sílnaneské'*
 Pollen Boy with me he sits.

48. *Aniltq'ni* *Atét* *sílnaneské'*
 Grasshopper Girl with me she sits.

49. *Hozógo* *nadán/kai* *sínastlín*
 Happily white corn is restored to me.

50. *Hozógo* *nadánltsoi* *sínastlín*
 Happily yellow corn is restored to me.

51. *Hozógo* *nadándotlizi* *sínastlín*
 Happily blue corn is restored to me.

52. *Hozógo* *nadán* *altasaí* *sínastlín*
 Happily corn of all kinds is restored to me.

53. *Hozógo* *nasádo*
 Happily may I walk.

54. *Daládjin* (?) *nahatígo* *nasádo*
 All day long may I walk.

55. *Tasí* *akenahotlédo* *nasádo*
 Thus becoming again may I walk.

56. *Hozógo* *dalási* *nahádo*
 Happily

57. *Hozógo* *ase* *nahotlédo*
 Happily I will get again.

58. *Hozógo* *dasé* *Indlntéso*
 Happily (?) (?)

59. *Hozógo* *ayás* *indantáhi* *danditségo* *nasádo*
 Happily birds (?) (?) may I walk.

60. *Hozógo* *ayás* *bahozóni* *danditségo* *nasádo*
 Happily birds joyful (?) may I walk.

61. *Tadltdín* *bekeétin* *nasádo*
 Pollen its trail marked with may I walk.

62. *Aniltq'ni* *bidesísgo* *nasádo*
 Grasshoppers about my feet may I walk.

63. *Dató* *bidesísgo* *nasádo*
 Dew about my feet may I walk.

64. *Hozógo* *nasádo*
 Happily may I walk.

65. *Sitsídze* *hozógo* *nasádo*
 Me before toward happily may I walk.

66. *Síkédze* *hozógo* *nasádo*
 Me behind toward happily may I walk.

67. *Siyádee* *hozógo* *nasádo*
 Me below happily may I walk.
 toward

68. *Sikl'dze* *hozógo* *nasádo*
 Me above happily may I walk.
 toward

69. *Síná* *taál'tso* *hozógo* *nasádo*
 Me around all happily may I walk.

70. *Sáan* *nagáí* *biké* *hozógo* *neslíndo* *nasádo*
 Old age wandering its trail happily I will be may I walk.

71. *Sáan* *nagáí* *biké* *hozógo* *nasistlíngo* *nasádo*
 Old age wandering its trail happily again living may I walk.

72. *Hozó* *nahastlín*
 Happily it is restored.

73. *Hozó* *nahastlín*
 Happily it is restored.

II.

1. *Sadaá'* *biyáde*
 The south from its base.

2. *Tsódzil* *biyáde*
 Mt. San Mateo from its base.

(The rest as in part I except that lines 65 and 66, and 67 and 68 are transposed.)

III.

1. *Iná'* *biyáde*
 The west from its base.

2. *Dokooslít* *biyáde*
 San Francisco Mt. from its base.

(The rest as in part I.)

IV.

1. *Náhokos* *biyáde*
 The north from its base

2. *Debéntsa* *biyáde*
 San Juan Mts. from its base

(The rest as in part II except that "Hozó nahastlín" is repeated four times.)

**A PRAYER OF THE FOURTH DAY OF THE NIGHT
CHANT.**

(See *The Night Chant*, p. 97, par. 426.)

I.

1. Tse'gíhi.
2. House made of the dawn.
3. House made of evening light.
4. House made of the dark cloud.
5. House made of male rain.
6. House made of dark mist.
7. House made of female rain.
8. House made of pollen.
9. House made of grasshoppers.
10. Dark cloud is at the door.
11. The trail out of it is dark cloud.
12. The zigzag lightning stands high up on it.
13. Male diety!
14. Your offering I make.
15. I have prepared a smoke for you.
16. Restore my feet for me.
17. Restore my legs for me.
18. Restore my body for me.
19. Restore my mind for me.
20. Restore my voice for me.
21. This very day take out your spell for me.
22. Your spell remove for me.
23. You have taken it away for me.
24. Far off it has gone.
25. Happily I recover.
26. Happily my interior becomes cool.
27. Happily I go forth.
28. My interior feeling cold, may I walk.
29. No longer sore, may I walk.

30. Impervious to pain, may I walk.
31. With lively feelings may I walk.
32. As it used to be long ago, may I walk.
33. Happily may I walk.
34. Happily with abundant dark clouds, may I walk.
35. Happily with abundant showers, may I walk.
36. Happily with abundant plants, may I walk.
37. Happily on a trail of pollen, may I walk.
38. Happily may I walk.
39. Being as it used to be long ago, may I walk.
40. May it be happy (or beautiful) before me.
41. May it be beautiful behind me.
42. May it be beautiful below me.
43. May it be beautiful above me.
44. May it be beautiful all around me.
45. In beauty it is finished.
46. In beauty it is finished.

II.

10. Dark mist is at the door.
11. The trail out of it is dark mist.
12. The male rain stands high upon it.

(With the exception of these lines and lines 40 and 41, which change places, the second part of the prayer is identical with the first. At the end it has "In beauty it is finished," repeated four times.)

TEXT AND INTERLINEAR TRANSLATION.

1. *Tse'gíhi*
Tse'gíhi
2. *Hayołkál* *behogán*
Dawn house made of.
3. *Nahotsóí* *behogán*
Evening light house made of.
4. *Kósdílyíl* *behogán*
Dark cloud house made of.
5. *Niltsabaká* *behogán*
Male rain house made of.

6. *A'dílyíl* *behogán*
Dark fog house made of.
7. *Níltabaád* *behogán*
Female rain house made of.
8. *Tadítdíñ* *behogán*
Pollen house made of.
9. *Aníltáni* *behogán*
Grasshoppers house made of.
10. *Kósdílyíl* *dadínlá'*
Dark cloud doorposts.
11. *Kósdílyíl* *bíké* *dzeétin*
Dark cloud his road the exit.
12. *Atsíntílis* *yíke* *dasizíni*
Lightening on top standing up.
13. *Hastsébaka*
O, Male Divinity!
14. *Nigél* *islá'*
Your offering I make.
15. *Nadíhila'*
For you I have prepared.
16. *Síké* *saádylil*
My feet for me restore.
17. *Sítsát* *saádylil*
My legs for me restore.
18. *Sítsís* *saádítlil*
My body for me restore.
19. *Sí'ni* *saádítlil*
My mind for me restore.
20. *Síné* *saádítlil*
My voice for me restore.
21. *Tádísdein* *naalíl* *sáhadilel*
This very day your spell for me you will take out.
22. *Naalíl* *sáhanélna'*
Your spell for me is removed.
23. *Sítsádzé* *tah'ndínlá'*
Away from me you have taken it.
24. *Nízágó* *nastlíñ*
Far off it has gone.
25. *Hozógo* *nadedisídáł*
Happily I will recover.

26. *Hozógo* *sítáha* *dínokél*
 Happily my interior will be cool.

27. *Hozógo* *tsídísál*
 Happily I shall go forth.

28. *Sítáha* *honezkázigo* *nasádo*
 My interior being cool may I walk.

29. *Dosatéhigo* *nasádo*
 No longer sore may I walk.

30. *Dosohodiñigo* *nasádo*
 Impervious to pain may I walk.

31. *Saná'* *nislíngó* *nasádo*
 My feelings being lively may I walk.

32. *Daalkídá* *kitégo* *nasádo*
 Long ago as it was may I walk.

33. *Hozógo* *kósdílyíl* *senahotlédo* *nasádo*
 Happily clouds dark receiving again may I walk.

34. *Hozógo* *nasádo*
 Happily may I walk.

35. *Hozógo* *sedahwiltíndo* *nasádo*
 Happily having abundant showers may I walk.

36. *Hozógo* *nánise* *senahotlédo* *nasádo*
 Happily growing plants receiving again may I walk.

37. *Hozógo* *tadítdín* *keheetingo* *nasádo*
 Happily pollen its trail may I walk.

38. *Hozógo* *nasádo*
 Happily may I walk.

39. *Tasé* *alkídzi* *ahonílgó* *nasádo*
 Thus as it used to be it having happened may I walk.

40. *Sítsídze* *hozódo*
 Before me may it be happy.

41. *Síkéde* *hozódo*
 Behind me may it be happy.

42. *Siyáde* *hozódo*
 Below me may it be happy.

43. *Síkide* *hozódo*
 Above me may it be happy.

44. *Síná* *taáltso* *hozódo*
 Around me all may it be happy.

45. *Hozó* *nahastlíñ*
 Happily it is restored.

46. *Hozó* *nahastlíñ*
 Happily it is restored.

II.

10. A' 'dilyil dad̄nlá'.
 dark fog door posts.
 11. A' 'dilyil biké dzeétin
 Dark fog its trail the exit.
 12. Niłtsabaká yíke dasizíni.
 Male rain on top standing up.

(The second part of the prayer is identical with the first part except that lines 40 and 41 change places and the lines given above take the places of the corresponding lines in part I. The concluding lines are said four times instead of twice.)

THE STORY OF BEKOTSIDI.

Békotsidi and Sun Bearer (Tsíñihanoai) made all the animals while they were sitting together in the same room,—Békotsidi in the north, Tsíñihanoai in the south. While the former was making a horse, the latter was making an antelope, and this is why the antelope is so much like a horse. It has a mane and no small back toes as the deer has.

Both of the gods sang while they were at work, and this was the song that Békotsidi sang to bless all that he was making. It was the first song which he sang at this work.

- 1. Now Békotsidi, that am I. For them I make.
- 2. Now child of Day Bearer am I. For them I make.
- 3. Now Day Bearer's beam of blue. For them I make.
- 4. Shines on my feet and your feet too. For them I make.
- 5. Horses of all kinds now increase. For them I make.
- 6. At my finger's tips and yours. For them I make.
- 7. Beasts of all kinds now increase. For them I make.
- 8. The bluebirds now increase. For them I make.
- 9. Soft goods of all kinds now increase. For them I make.
- 10. Now with the pollen they increase. For them I make.
- 11. Increasing now, they will last forever. For them I make.
- 12. In old age wandering on the trail of beauty. For them I make.
- 13. To form them fair, for them I labor. For them I make.

After he had made the animals, he sang another song the refrain of which is "Kat hadzidila", now they are made." As the animals began to breed, he sang another song appropriate to this, and when they were multiplying abundantly, he sang a fourth song, the burden of which was Keanádildzísi, which means, they are multiplying.

While Day Bearer was making the horse and domestic sheep, Békotsídi was making antelope and bighorn. While Day Bearer was making a goat, Békotsídi was making a cow. While the former was making a deer, the latter was making an elk. Then Day Bearer began to make a mule and Békotsídi began to make a donkey, and the former said: "I shall stop with this; I shall make no more." But Békotsídi said, "I shall continue my work." Then he made the jack-rabbit, the small rabbit, the prairie-dog, the wood-rat, and many more animals.²⁵

No pictures were drawn of Békotsídi and no one masquerades in his form. His appearance is not known.²⁶

Four songs and no more belong to this tale. If you want a fine horse, sing the second and third songs, say a prayer, and you will get the horse. In your prayer specify the color and kind of a horse you desire. It will come to you from the house of Day Bearer.

The name Békotsídi signifies "He tries to catch it." He got his name while he was out hunting. An indecent story is told to account for this.

The first iron-gray horse was made of turquoise, the first red (sorrel) horse of red stone (carnelian!), the first black horse of cannel coal, the first white horse of white shell, and the first pie-bald horse of haliotis shell. So horses are now, according to their color, called after the different substances of which the first horses were made. Thus the Navahoes speak of *dol'zi lin* (turquoise or gray horse), *bástsíli lin* (red stone or sorrel horse), *bászíni lin* (cannel coal or black horse), *yolkaí lin* (haliotis or spotted horse).

The hoofs of the first horse were made of *tse'hadáhonige*, or mirage stone, a stone on which paints are ground. Such stones

²⁵ Hatáli Natlóí does not know in what order these small animals were made, and does not know if Bekotsidi made snakes and fish.

²⁶ Hatáli Natlóí does not know where he lives; but thinks he dwells either in the sky or in Estsánatlehi's house in the western ocean.

are added to earth from six sacred mountains to form their most potent medicine. A shaman will not treat a diseased horse without this. It is used, too, when they pray for increase of stock and increase of wealth.

TEXT AND INTERLINEAR TRANSLATION.

SONG A.

PRELUDE.

E'ya	aíya	éya	aíya	ai	eena	
E'ya	aíya	éya	aíya	ai	Bahatsidllés	
					For them I make.	
1. Kat	Békotsídi	kat	si	níslín	Bahatsidllés	
Now	Békotsídi	now	I	am.	For them I make.	
2. Kat	Tsínhanoai	bigé	kat	si	níslín'go	
Now	Day Bearer	his son	now	I	am.	
	Bahatsidllés					
	For them I make.					
3. Kat	Tsínhanoai	bitlól(el)	dol'zigo	Bahatsidllés		
Now	Day Bearer	his beams	blue.	For them I make.		
4. Ské	latá	kat	niké	nítí	Bahatsidilés	
My feet	ends of	now	your feet	run into.	For them I make.	
5. Lin	altasáí	kat	la	nadíldzí'si	Bahatsidllés	
Horses	of all kinds	now		are increasing.	For them I make.	
6. Sla	latá	kat	nílá	nítí	Bahatsidllés	
My hands	ends of	now	your hands	run into.	For them I make.	
7. Díni	altasáí	kat	la	nadíldzí'si	Bahatsidllés	
Animals	of all kinds	now		are increasing.	For them I make.	
8. Kat	ayás	dol'zi	kat	la	nadíldzí'si	Bahatsidllés
Now	birds	blue	now		are increasing.	For them I make.
9. Yúdi	altasáí	kat	la	nadíldzí'si	Bahatsidllés	
Soft goods	of all kinds	now		are increasing.	For them I make.	
10. Kat	bíladítdín	bíl	la	nadíldzí'si	Bahatsidllés	
Now	its pollen	with		are increasing.	For them I make.	
11. Kéa'	nadíldzí'si	kat	dóni'dínës	Bahatsidllés		
More and more	are increasing	now	they will last forever.	For them I make.		
12. Kat	sáan	nagáí	kat	bíké	hozóni.	Bahatsidllés
Now	in old age	wandering	now	its trail	beautiful.	For them I make.
13. Tentíngó ⁿ	la'	baanislé	Bahatsidllés			
To make them well		for them I do it.	For them I make.			

REFRAIN.

Baanaslési en an etc.
For them I make.

ⁿThe author was uncertain about this word. An informant has suggested dantingo, "several paths."

PROTECTION SONG.

(To be sung on going into battle.)

I.

Now, Slayer of the Alien Gods, among men am I.
Now among the alien gods with weapons of magic am I.
Rubbed with the summits of the mountains,
Now among the alien gods with weapons of magic am I.
Now upon the beautiful trail of old age,
Now among the alien gods with weapons of magic am I.

II.

Now, Offspring of the Water, among men am I.
Now among the alien gods with weapons of magic am I.
Rubbed with the water of the summits,
Now among the alien gods with weapons of magic am I.
Now upon the beautiful trail of old age,
Now among the alien gods with weapons of magic am I.

III.

Now, Lightning of the Thunder, among men am I.
Now among the alien gods with weapons of magic am I.
Rubbed with the summit of the sky,
Now among the alien gods with weapons of magic am I.
Now upon the beautiful trail of old age,
Now among the alien gods with weapons of magic am I.

IV.

Now, Altsodoniglehi, among men am I.
Now among the alien gods with weapons of magic am I.
Rubbed with the summits of the earth,
Now among the alien gods with weapons of magic am I.
Now upon the beautiful trail of old age,
Now among the alien gods with weapons of magic am I.

TEXT AND INTERLINEAR TRANSLATION.

I.

PRELUDE.

Sinaháse nagée nagée alíli kat blítása
 My thoughts run. Alien gods. alien gods weapons now I walk among
 them.

A'yeyeyeyahai'
 (Meaningless).

1. Kat Nayénézgani si níslín nitá'
 Now Nayéneagani I am people among.

nagée nagée alíli kat blítása
 alien gods. alien gods. weapons now among them I
 walk.

2. Dzíl hotsí's tsí' da hwezíaníta'
 Mountains tops of truly I am rubbed with.
 nagée nagée alíli kat blítása
 alien gods. alien gods. weapons now among them I walk.

3. Kat sáan nagái kat biké hozóni si níslín
 Now in old age wandering now its trail beautiful I am.
 nagée nagée alíli kat blítása
 alien gods alien gods weapons now among them I walk.

II.

1. Kat Tóbadzistsíni si níslín nitá'
 Now Tóbadzistsíni I am, among them
 nagée nagée alíli kat blítása
 alien gods. alien gods weapons now among them I walk.

2. Tó' hotsí's tsí' da hwezíaníta'
 Water tops of truly I am rubbed with.
 nagée nagée alíli kat blítása
 alien gods. alien gods weapons now among them I walk.

3. Kat sáan nagái kat biké hozóni si níslín
 Now in old age wandering now its beautiful I am
 nagée nagée alíli kat blítása
 alien gods. alien gods weapons now among them I walk.

III.

1. Kat Béldzínnotlis si níslín nitá'
 Now Belindzinotlis I am among them.
 nagée nagée alíli kat blítása
 alien gods. alien gods weapons now among them I walk.

2. *Ya hotsi's tsł'da hwez̄tanítá'*
 Sky top of truly I am rubbed with.
 nagée nagée alili kat bitása
 alien gods, alien gods weapons now among them I walk.

3. *Kat sáan nagaí kat biké hozóni si níslín*
 Now in old age wandering now its trail beautiful I am.
 nagée nagée alili kat bitása
 alien gods, alien gods weapons now among them I walk.

IV.

1. *Kat A'ltodoniglehi si níslín nítá'*
 Now A'ltodoniglehi I am, among them.
 nagée nagée alili kat bitása
 alien gods, alien gods weapons now among them I walk.

2. *Ni' hotsi's tsł'da hwez̄tanítá'*
 Earth top of truly I am rubbed with.
 nagée nagée alili kat bitása
 alien gods, alien gods weapons now among them I walk.

3. *Kat sáan nagaí kat biké hozóni si níslín*
 Now in old age wandering, now its trail beautiful I am.
 nagée nagée alili kat bitása
 alien gods, alien gods weapons now among them I walk.





BILL RAY, THE NARRATOR.
(See Introduction, page 67)

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KATO TEXTS

BY
PLINY EARLE GODDARD

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INTRODUCTION.

Kato is a Pomo word meaning lake. The word in another form, Cahto, has been used as the name of a valley and former postoffice and stage station near the center of Mendocino county, California. Powers¹ used the name (improperly coupled with Pomo) for the inhabitants of this valley. As here used it also includes all other Athapascans on the upper drainage of the South fork of Eel river south of Blue rock on the overland stage road and of Red mountain on the western and main tributary of this stream.² Since these people spoke the same dialect and any political grouping of their villages which may have existed has disappeared, it seems unnecessary to continue the distinction made by Powers between Kai and Kato Pomo. This distinction seems to have arisen from wrong information given him concerning the language spoken in this region. It is true that many of the people are nearly bilingual, but their proper dialect as given in the following texts is unmixed Athapascan, distinct to a considerable degree from Wailaki.

It is expected that some account of their culture and early treatment by Spanish and American settlers will be published in the future. They are now reduced to about 150 souls, most of whom are living near their old homes. They find employment in the town of Laytonville and on the surrounding farms. They are soon to be placed on a tract of land purchased for them by the federal government in Long valley.

Their friendly contact with their Pomo neighbors to the south and their necessary, if unwilling, contact with the Yuki peoples to the east and west resulted in considerable assimilation, undoubtedly mutual, in matters of folklore and culture. The myths and tales here presented differ considerably from a much larger body of similar material gathered from the Wailaki to the north-east of them. They have in common the myths of the origin of

¹ Contributions to North American Ethnology, Vol. III, pp. 150-5, 1877.

² A map showing the location and grouping of their former villages, numbering more than 50, is in preparation.

fire and the sun, but these are also common to much of this region. Their stories of creation and the deluge are quite different. The Wailaki claim that Nagaitcho, so important among the Kato, is no god of theirs. They do recognize the Thunders as supernatural brothers, but do not seem to give them so much of a place as do the Kato. Many of the minor incidents, especially those connected with Coyote, are found among both peoples.

The dialect of the Kato, while distinctly Athapascan, is decidedly different from Hupa. A Hupa man listened to the storytelling and general conversation for several days without being able to recognize more than a few words. It differs less markedly from the Wailaki, although the general pronunciation is strange enough to occasion some difficulty in understanding otherwise common words. Each of these dialects has many peculiar nouns and verb forms which must be learned before conversation is practicable between them.

The texts were collected in the late spring and early summer of 1906 from Bill Ray (Pl. 9). He is between 60 and 65 years of age. He knows only the myths and tales here given, as he claims; and many of these are fragmentary and probably somewhat changed from their primitive form. Especial attention is called to the account of his personal experience of a supernatural sort (Text XXXVII), which he first gave voluntarily in English and repeated later in his own language. In the translations placed together after the texts an attempt has been made to present a general interpretation rather than an exact rendering.

Many grammatical notes with frequent references to Hupa forms occurring in preceding volumes of this series have been given. It is the intention to publish an account of the phonetic and morphological structure of this dialect. If the uncertain conditions of human life and labor make this impossible, these notes and references may render these texts more available for linguistic study.

Dr. Edward Sapir gave assistance in some of the phonetic difficulties of this paper, for which acknowledgment is here made.

KEY TO SOUNDS.

- a as in father.
- ai as in aisle.
- ą nearly as in but, alternating with a.
- e as in net.
- ē as in they, but lacking the vanish.
- ę as in err.
- i as in in; not common.
- ı as in pique.
- ö as in note.
- ü approaching u in but, alternating with i.
- ū as in rule.
- y as in yes.
- w as in will; not common.
- ıv a surd w found final in the syllable after an aspirated k.
- l as in let.
- L an unvoiced sound made with the tip of the tongue against the teeth, the breath being allowed to escape rather freely between one side of the tongue and the back upper teeth.*
- L' nearly like the preceding, but the sides of the tongue are held more firmly against the back teeth, resulting in a harsher sound preceded by a complete stop.*
- m as in met.
- n as in net.
- ń as ng in sing.
- h nearly as in English.
- s as in sit.

* For a detailed description of L, L', t' and k' (k_s) as they occur in Hupa see pp. 10-15, this volume. A similar treatment of Kato sounds is in preparation.

- z as in lizard.
- c as sh in shall.
- j as z in azure.
- g a voiced velar continuant, as final g in German words like Tag.
- b as in bit.
- d a sonant stop with the tongue on the teeth, nearly as in Spanish. The sonancy begins with the release of the tongue.
- t a surd stop in the position of the last. The release of the tongue is followed by a definite aspiration similar to but somewhat stronger than that heard in accented syllables of English and German.
- t' a surd in the position of the preceding, but noticeably unaspirated to an English-hearing ear. This sound resembles those which have been called "fortis" or "exploded" in other American languages. Its peculiarity is due to suction produced at the glottis at or after the release.
- g a sonant stop of varying positions on the hard and soft palates according to the vowel with which it is associated.
- k a surd stop corresponding in position to the last. It is strongly aspirated.
- k' a surd in the position of the preceding, but unaspirated like t'.
- q a velar, unaspirated surd stop.
- dj an affricative, sonant toward its close; similar to j in juice.
- te a surd corresponding to the last. It is aspirated.
- te' a surd similar to the last but unaspirated.
- ' used after a vowel to indicate strong aspiration.
- '' the glottal stop.

The phonetic division of the words into syllables is indicated by a slight space.

I.—THE COMING OF THE EARTH.

tō⁴ tes yai⁵ ya⁶ni⁶ tō cōñk⁷ Leñ⁸ai⁸ ya⁶ni ne⁹
 Water | went | they say. | Waters | well | met, | they say. | Land
 n dō¹⁰ ya⁶ni tō ca nī¹¹ hakw dūñ¹² ts'ūs nō¹² n dō¹³ 2
 was not | they say. | Water | only | then, | mountains | were not,
 ya⁶ni se¹³ n dō¹⁴ ya⁶ni teñ¹⁴ n dō¹⁴ ya⁶ni Lō¹⁵
 they say. | Stones | were not, | they say. | Trees | were not, | they say. | Grass
 n dō¹⁶ ya⁶ni tō nai¹⁶ n dō¹⁶ ya⁶ni in tce¹⁶ n dō¹⁶ ya⁶ni 4
 was not, | they say. | Fish | were not, | they say. | Deer | were not, | they say.
 ges tcō¹⁷ n dō¹⁸ ya⁶ni nō nī¹⁸ n dō¹⁸ ya⁶ni būt tcō¹⁹
 Elk | were not, | they say. | Grizzlies | were not, | they say. | Panthers
 n dō²⁰ ya⁶ni yic²⁰ n dō²⁰ ya⁶ni dōlī n dō²⁰ ya⁶ni 6
 were not, | they say. | Wolves | were not, | they say. | Bears | were not, | they say.
 na nec²¹ tel kūt ya⁶ni nō nī tel kūt ya⁶ni būt tcō
 People | were washed away, | they say. | Grizzlies | were washed away, | they say. | Panthers

⁴ A monosyllabic noun common to nearly all Athapascan languages. III, 14.

⁵ A prefix te-, distribution; modal prefix s; root -ya -yai, to go. Cf. III, 213.

⁶ A quotative used in myths and tales, made from the root -ni -n, "to speak" (III, 244), and the plural prefix ya⁶ (III, 99).

⁷ The common root cōñ, good (cf. Hupa hwōñ, III, 201) and a suffix -k', with the force of "manner."

⁸ The prefix Le- (III, 44); modal prefix n; and root -"ai" -"a", "to have position" (III, 205).

⁹ A monosyllabic noun (III, 13).

¹⁰ The negative prefix and adverbial particle dō used as a verbal root, and the modal element n indicating completed action (III, 96).

¹¹ Cf. the equivalent Hupa hwa ne (III, 337).

¹² Has the root -nō⁶, "to be vertical" (III, 247).

¹³ Cf. Hupa tse (III, 14).

¹⁴ Cf. Hupa kiñ (III, 14).

¹⁵ A generic word meaning "fish," apparently made of tō "water" and the root -nai "to go" (III, 242).

¹⁶ Common to all the southern portion of this division of the Athapascans.

¹⁷ Has the common augmentative suffix -tcō (III, 17).

¹⁸ In most dialects it means black bear, not grizzly.

¹⁹ The augmentative; compare būts "wildcat" with the diminutive suffix and Hupa min dite (III, 18) where the nasal of the stem appears.

²⁰ The stem yic without the diminutive suffix is common in other dialects as the name of this animal.

²¹ This noun evidently originally meant "human, not animal." It now is used to mean "Indian, not European."

telkût ya^enî in tee^e telkût ya^enî tc'sîtcûn n dō^e
were washed away, | they say. | Deer | were washed away, | they say. | Coy-
otes | were not,

2 ya^enî hakw dûñ^e da tcañ^e n dō^e ya^enî bûs tc lō n dō^e
they say, | then. | Ravens | were not, | they say. | Owls | were not,

ya^enî tc'ûn t kûts tsê teiñ n dō^e ya^enî tc'ûs sai^e n dō^e
they say. | Buzzards | were not, | they say. | Chicken-hawks | were not,

4 ya^enî sel tc'ôi n dō^e ya^enî tcâl nî n dō^e ya^enî
they say. | Herons | were not, | they say. | Varied robins (?) | were not, |
they say. dûc tcô²² n dō^e ya^enî dûcte n dō^e ya^enî tc'ûs sai^e.
Grouse | were not, | they say. | Quails | were not, | they say. | Bluejays

6 teiñ²³ n dō^e ya^enî na kë its n dō^e ya^enî bûntc bûl²⁴
were not, | they say. | Ducks | were not, | they say. | Yellow-hammers

n dō^e ya^enî tc'ûn tyac n dō^e ya^enî tcib bô wite n dō^e
were not, | they say. | Condors | were not, | they say. | Screech owls | were not,

8 ya^enî tcûn tc'gî tcô n dō^e ya^enî tcûn nûl tcûnts n-
they say. | Woodcocks | were not, | they say. | Woodpeckers | were not,

dō^e ya^enî na cô^e k'a n dō^e ya^enî tcite wate n dō^e
they say. | Robins | were not, | they say. | (A bird) | were not,

10 ya^enî hakw dûñ^e tc'ô la kî n dō^e ya^enî hakw dûñ^e
they say. | Then | meadow-larks | were not, | they say. | Then

se è dûntc n dō^e ya^enî hakw dûñ^e tcûn tc bag n dō^e
sparrow-hawks | were not, | they say. | Then | woodpeckers | were not,

12 ya^enî hakw dûñ^e bûtc k'ai^e n dō^e ya^enî hakw dûñ^e
they say. | Then | seagulls | were not, | they say. | Then

t kac tcô n dō^e ya^enî cle^e n dō^e ya^enî hakw dûñ^e
pelicans | were not, | they say. | Orioles | were not, | they say. | Then

14 sel tcûn dûn nî n dō^e ya^enî k'ai^e ts'etc n dō^e ya^enî
mocking-birds | were not, | they say. | Wrens | were not, | they say.

djî dûñ gô yante tc'ô^e n dō^e ya^enî hakw dûñ^e da tcañte
Busset-back thrushes, | black-birds, | were not, | they say. | Then | crows

16 n dō^e ya^enî hakw dûñ^e tc lê lintc n dō^e ya^enî bûs-
were not, | they say. | Then | humming-birds | were not, | they say | (A
small owl)

bûntc n dō^e ya^enî hakw dûñ^e t'e bûl n dō^e ya^enî
were not, | they say. | Then | curlews | were not, | they say.

²² The augmentative, compare dûcte "quail."

²³ Cf. Hupa kis tai tewî (I, 138, 9).

²⁴ Cf. Hupa min teûw mil (I, 113, 12).

hakw dûñ^e sel tcûn dûn nî n dô^e ya^e nî na tc'aite n dô^e
 Then | mocking-birds | were not, | they say. | Swallows | were not,
 ya^e nî ban sits n dô^e ya^e nî hakw dûñ^e tc'ô la kî n dô^e 2
 they say. | Sandpipers | were not, | they say. | Then | meadow-larks | were not,
 ya^e nî hakw dûñ^e L tsô gûñ²⁵ n dô^e ya^e nî hakw dûñ^e
 they say. | Then | foxes | were not, | they say. | Then
 bûtc n dô^e ya^e nî hakw dûñ^e sis²⁶ n dô^e ya^e nî hakw- 4
 wild-cats | were not, | they say. | Then | otters | were not, | they say. | Then
 dûñ^e sa'tc²⁷ n dô^e ya^e nî hakw dûñ^e ges tcô n dô^e
 minks | were not, | they say. | Then | elks | were not,
 ya^e nî hakw dûñ^e k'ûn ta gits da taits n dô^e ya^e nî 6
 they say. | Then | jack-rabbits, | grey squirrels | were not, | they say.
 hakw dûñ^e slûs n dô^e ya^e nî hakw dûñ^e gac tcô k'wût.
 Then | ground-squirrels | were not, | they say. | Then | red squirrels
 kwî ya gits²⁸ n dô^e ya^e nî hakw dûñ^e sûl sûntc n dô^e 8
 were not, | they say. | Then | chipmunks | were not,
 ya^e nî hakw dûñ^e Lôñ Lgai²⁹ n dô^e ya^e nî hakw dûñ^e
 they say. | Then | woodrats | were not, | they say. | Then
 nal tön³⁰ ts³¹ n dô^e ya^e nî hakw dûñ^e Lôñ tc ge^e nectc³¹ 10
 kangaroo-rats | were not, | they say. | Then | "long-eared mice"
 n dô^e ya^e nî hakw dûñ^e tc'la kî n dô^e ya^e nî hakw-
 were not, | they say. | Then | sapsuckers | were not, | they say. | Then
 dûñ^e kwî yint n dô^e ya^e nî hakw dûñ^e kai kôs lûtc 12
 pigeons | were not, | they say. | Then | (a bird)
 n dô^e ya^e nî hakw dûñ^e s tc'ûg gi yits n dô^e ya^e nî
 were not, | they say. | Then | warblers | were not, | they say.
 hakw dûñ^e ka³² n dô^e ya^e nî hakw dûñ^e del n dô^e 14
 Then | geese | were not, | they say. | Then | cranes | were not,

²⁵ Contains the stem L tsô "blue" (III, 203).

²⁶ Common to many dialects.

²⁷ With stem sa' and diminutive suffix -tc; the corresponding augmentative is sa' tcô "fisher."

²⁸ The stem gae "yew," the augmentative -tcô used of the redwood, k'wût', "upon," and an uncertain verb form.

²⁹ The common stem Lôñ "small rodent" and L gai "white."

³⁰ Probably the verb "jump around" (III, 267) and the diminutive suffix.

³¹ The stem Lôñ "rodent," tc' ge^e "ear," nes "long," and the diminutive -tc.

³² The corresponding Hupa word xa disappeared about a generation ago. American Anthropologist N. S., Vol. 3, p. 208.

ya^enī hakw dūñ^e na gōl tcik³³ n dō^e ya^enī hakw dūñ^e
they say. | Then | (a bird) | were not, | they say. | Then

2 main n dō^e ya^enī hakw dūñ^e wa nūn tcī³⁴ n dō^e ya^enī
weasels | were not, | they say. | Then | wind | was not, | they say.

hakw dūñ^e yas n dō^e ya^enī hakw dūñ^e lōō n dō^e
Then | snow | was not, | they say. | Then | frost | was not,

4 ya^enī hakw dūñ^e tūt būl³⁵ n dō^e ya^enī hakw dūñ^e dō-
they say. | Then | rain | was not, | they say. | Then | it didn't thunder,

nai t get ya^enī hakw dūñ^e tcūn dō hūt³⁶ dō te' dūn nī³⁷
they say. | Then | trees were not when | it didn't thunder,

6 ya^enī dō te' tūl k'ūc ya^enī hakw dūñ^e a' n dō^e
they say. | It didn't lighten, | they say. | Then | clouds | were not,

ya^enī yis tōt n dō^e ya^enī dō nō tcō ke ya^enī gō ya nī^e
they say. | Fog | was not, | they say. | It didn't appear, | they say. | Stars

8 n dō^e ya^enī tca kwōL gel³⁸ ya^enī
were not, | they say. | It was very dark, | they say.

ca³⁹ n dō hūt dī⁴⁰ ne^e nūn ūs dūk k'e⁴¹ ya^enī
Sun | was not when | this | earth | got up, | they say,

10 ū de⁴² n tcaq⁴³ nes dī da^e ūñ⁴⁴ qal⁴⁵ ya^enī kwūn-
its horn | large | long. | From the north | it walked | they say. | Deep

³³ The latter part of the word is probably the stem L tcik "red."

³⁴ Contains the prefix wa- "through" (III, 44) and the root -tcī "to blow" (III, 274). The wind blows only when one of the four doors of the great world house is left open.

³⁵ A verb "to fall in drops" containing the root -būl, cf. Hupa -meL -mil -mil. (III, 240).

³⁶ Stem tcūn "tree" contracted with n dō and suffix -hūt "when."

³⁷ Has root -n -nī, "to speak, to make a noise," which is always preceded by d when agent is not human. In Hupa a dental stop generally precedes in any case (III, 196). The prefix tcī- of the second syllable is used in this dialect of subjects unknown or at least unmentioned.

³⁸ tca is either an adverb or a prefix meaning "very" or "entirely"; the root -gel^e "to become dark" is probably identical with Hupa -weL -wil (III, 224).

³⁹ Cf. Hupa hwa (I, 104, 10).

⁴⁰ A demonstrative. Cf. Hupa ded and hai de (III, 31).

⁴¹ Cf. Hupa in naš dūk ka ei (I, 114, 16; III, 280).

⁴² The possessive prefix ū- or ū- is found in both the Northern and Southern Divisions of the Athapascans but is not usual in the Pacific Division.

⁴³ Cf. Hupa nik kya ū (III, 201).

⁴⁴ Cf. Hupa yi da tcīn (I, 103, 6). The Kato use different demonstrative prefixes. Directions are always given with regard to whether movement is toward or from the speaker. Toward the north is dī de^e.

⁴⁵ Cf. Hupa root -qal (III, 284).

sat⁴⁶ hī hen nac ta⁴⁷ ū dī ce⁴⁸ hai nō tc't tō⁴⁹ ya⁴⁸ nī
 it went places | its shoulder | there | water reached | they say.
 kwūn tūc ka ta ka gūn nac⁵⁰ ya⁴⁸ nī ya⁴⁸ gūt t gūc ya⁴⁸ nī 2
 Shallow places | it came out, | they say. | It looked up | they say.
 yī da⁴⁸ ūnī tō yō ūnī ha⁴⁸ yīl sūt ya⁴⁸ nī ne⁴⁸ L⁵¹ ūt nūn-
 From the north | water | yonder | broke | they say. | Earth middle | it came
 when
 ya hūt⁵⁰ dī dūk' ca ū ye hūn ya⁴⁸ gūt t gūc ya⁴⁸ nī ne⁴⁸ 4
 east | sun under | it looked up | they say. | Earth
 n tcag tē lit ba gūn ūnī⁵² kūn dūnts⁵³ ya⁴⁸ gūt t gūc ya⁴⁸ nī
 getting large when | coast | near | it looked up | they say.
 dī nūk⁵⁴ nes dūn ya⁴⁸ gūt t gūc ya⁴⁸ nī ū de⁴⁸ k'wūt' 6
 South | far | it looked up | they say. | Its horn | on
 tō ga s⁵⁵ an ya⁴⁸ nī L ba⁴⁸ ūnī ha⁵⁵ ū de⁴⁸ L ba⁴⁸ ūnī ha⁴⁸
 moss | was | they say. | Both sides | its horn, | both sides
 tō ga ya⁴⁸ nī n tcag nūn kwī ye⁵⁶ dī qāl ya⁴⁸ nī yī-
 moss | they say, | large. | Underground | this | walked | they say, | from
 the north.
 da⁴⁸ ūnī yō yī ūnī⁵⁷ nes tīn⁵⁸ ya⁴⁸ nī na gai tcō⁵⁹ k'wūt'
 Far south | it lay down | they say. | Nagaiteo | on it
 ts'siñ ya⁴⁸ nī kwūl gūl ya⁴⁸ nī 10
 stood | they say. | It carried him | they say.

⁴⁶ Cf. Hupa xōn sa difi, "deep water place," a village (I, 13).

⁴⁷ Cf. Hupa root -na -nanw (III, 242). The suffix ta' is plural in meaning, -dūfī being used for the singular.

⁴⁸ Prefix nō- limit of motion (III, 53), and the root -tō- "water" (III, 267).

⁴⁹ Prefix ka- "up, out of," cf. Hupa xa- (III, 56). The g of the second syllable is equivalent to Hupa w, modal prefix (III, 100).

⁵⁰ As in Hupa tes ya is employed of setting out and nūn ya (Hupa nin ya) of arriving.

⁵¹ The first element, ba⁴⁸, seems to mean "border."

⁵² The diminutive suffix and kūn dūn, the equivalent of Hupa xūn difi (I, 170, 13).

⁵³ Cf. Hupa yī ūnī (I, 112, 8).

⁵⁴ Modal prefix s and root -an. Cf. Hupa sa an (III, 206, 8).

⁵⁵ Cf. Hupa il man (III, 328); L or il has a reciprocal force, compare il de "sisters of each other" (III, 14); ba⁴⁸, see note 51; ha⁴⁸ is used after dō "not" and numerals with the sense of "even" or "only" (cf. Hupa he in dō he ya il kit "they did not catch," I, 102, 3).

⁵⁶ The first syllable is equivalent to Hupa nin (III, 13), which seems to be a derived or related form of ne⁴⁸ mentioned above.

⁵⁷ Cf. Hupa yō yī dūk ka, "far east" "Orleans" (I, 265, 3).

⁵⁸ Cf. Hupa tcīn nee ten (III, 266); the prefix ne- is used when the assuming of the position is in mind; to be in the position is expressed by stīn.

⁵⁹ The moon is called na gai "traveler," but it is probable that a supernatural "great traveler" is meant here and not the moon.

yīnūk' nūn ya dūn ūsīc cōe tc' le tē lit cōnk' ūsīc
 South | it came where | its head | he was going to fix when | well | its
 head

2 nōeac⁶⁰ yaēnī Letc ba⁶¹ ūnaē tūk kūt nōeñ eān yaēnī
 he placed, | they say. | Grey clay | its eyes between | he placed | they say.

ūdeē k'wūt' nōeñ eān yaēnī Letc ba La⁶² ūdeē k'wūt'
 Its horn on | he placed | they say | grey clay. | Other | its horn on

4 Letc ba nōeñ eān yaēnī Lō' kal gai ka gūm me⁶³ yaēnī
 grey clay | he put | they say. | White reeds | he gathered | they say.

ūsīc da k'wūt' nōeñ eān yaēnī k'wūt' Letc nōlai yaēnī
 Crown of its head on | he put | they say. | On it | earth | he put | they say.

6 Lō' ltsō ūsīc da k'wūt' nat gūl⁶⁴ yaēnī tcūn nat gūl⁶⁴
 Blue grass | crown of its head on | he stood up | they say. | Trees | he
 stood up

yaēnī ts'iē nat gūl⁶⁴ yaēnī ūsīc k'wūt' be gec ke Ge⁶⁴
 they say. | Brush | he stood up | they say, | its head on. | "I am finishing,"

8 tc'in yaēnī dī k'wūt' ūsīc k'wūt' ts'ūs nōe ūle yō ūnī haē tō
 he said | they say. | "This on, | its head on | mountain | let be. | Yonder |
 water

nūn yil tsūl būn tc'in yaēnī ts'ūs nōe sliñc yaēnī
 shall break against it," | he said | they say. | Mountain | became | they say.

10 ts'iē ka le⁶⁵ yaēnī ūsīc k'wūt' se ūyacts nōeñ eān
 Brush | came up | they say. | Its head on | stone small | he had put

kwan⁶⁶ yaēnī se ūlle tē lit ntcag ūsīc ges tcō yaēnī
 they say. | Stones | were becoming when | large, | its head | elk | they say,

12 n gūn dōe yaēnī cōe gīla Ge⁶⁷ tc'in yaēnī ka⁶⁸ di de⁶⁹
 was not, | they say. | "I am fixing it," | he said, | they say. | "Well, | north

⁶⁰ Cf. Hupa nō auw in dō nō auw (I, 259, 6).

⁶¹ It has the root -ba, which is found in Hupa as -mai in dil mai
 "gray" (I, 283, 8).

⁶² The root is -be "to collect." The second syllable normally ends
 in n, which has nasalized the b and then itself been assimilated to the
 labial position.

⁶³ Cf. Hupa na dū wifi a (I, 197, 5 and III, 203-5). This is transitive,
 as is shown by L of the third syllable.

⁶⁴ Cf. Hupa root -xe -xū, "to finish" (III, 252). The g of the final
 syllable is connected with the ū of the Hupa form of the root.

⁶⁵ Prefix ka-, "out, up"; a modal prefix; root -a⁶, "to have position."
 Cf. Hupa xal a with the same meaning (I, 121, 11).

⁶⁶ The last syllable is a suffix indicating that the result of the act,
 not the act itself, was observed.

⁶⁷ Cf. Hupa root -lau -la -lū -le, "to do something" (III, 230). The
 g of the final syllable is connected with the ū in the Hupa root.

na hec da⁶⁸ cō'ōc le' t ga ma⁶⁹ hī de⁶ te'in ya⁶nī yō-
I will go | I will fix it | along shore | north," | he said | they say. | Far
yī de⁶ na hes t ya⁷⁰ ya⁶nī ò na nac da tc'in ya⁶nī 2
he started back | they say. | "Around it | I will go," | he said | they say.
yōk wi t'ükw cō'ōc le' tc'in ya⁶nī ò t'ükw cō' tc'lla
"Far above | I will fix it," | he said | they say. | Above | he fixed it,
ya⁶nī n cō ne cō' gil a get te'in ya⁶nī ò t'ükw 4
they say. | "Good | I made it," | he said | they say. | Above
yō yī nūk' na hes t ya hūt se nat gūl⁷¹ a ya⁶nī teūn ka-
far south | he went back when | stones | he stood up | they say. | Trees |
grow up
lēa⁶ tc'is tein⁷² ya⁶nī ts'i⁶ ka lēa⁶ tc'is tein ya⁶nī 6
he made | they say. | Brush | grow up | he made | they say.
ts'üs nō⁶ nateL⁷³ a ya⁶nī tō ò tciñ a⁷⁴ ne⁶ nat gūl⁷¹ a
Mountains | he stood up | they say. | Water | in front of | ground | he
stood up
ya⁶nī
they say. 8

kwūn Ləñ
It is finished.

II.—CREATION.

se gūn dī ya⁶nī se se tc'its⁷⁵ tc't te gūn nī ya⁶nī
Rock | was old | they say, | rock | sandstone. | It thundered | they say
dī dūk' tc't te gūn nī ya⁶nī dī nūk' tc't te gūn nī ya⁶nī 10
east. | It thundered | they say | south. | It thundered | they say
dī se⁶ tc't te gūn nī ya⁶nī dī de⁶ se gūn dī cū dūl le
west. | It thundered | they say | north. | "Rock | is old | we will fix it"
tc'in ya⁶nī nāk ka⁶ na gai tcō tc'e nes yō yī dūk' ò- 12
he said | they say, | two | Nagaiteo, | Tcinea. | "Far above | beyond it
tūs⁷⁶ tc'en dī kūt tc'in ya⁶nī tc'e il tcūt ya⁶nī ya'
we stretch it" | he said | they say. | They stretched it | they say. | Sky

⁶⁸ The h of the second syllable is found in Navajo in similar verbs, but does not appear in Hupa.

⁶⁹ Cf. Hupa tū wim mā (I, 252, 5).

⁷⁰ Cf. Hupa na tes dī yai (I, 97, 17).

⁷¹ Cf. Hupa tcis tewen, "he made" (I, 336, 8; III, 276).

⁷² Cf. Hupa mite tcīñ a (I, 96, 9; III, 342).

⁷³ Cf. Hupa xōn tcūw dit tcēt where the final syllable means "rough" (I, 150, 1).

⁷⁴ Cf. Hupa mittis (III, 341).

k'wûn na gai ya^enî se n tcag na t gûl^ea^e ya^enî dî-
on it he walked | they say. | Rock | large | he stood up | they say, | south.

2 nûk' dîse^e se na t gûl^ea^e ya^enî n tcag nes dîde^e
West | rock | he stood up | they say, | large, | tall. | North

na t gûl^ea^e ya^enî se n tcag nes dîdûk' na t gûl^ea^e
he stood up | they say | rock | large, | tall. | East | he stood up

4 ya^enî se kwûn Læñ cõ^etc'illa ya^enî tûn nî⁷⁶ tûn nî
they say | rock. | All | he fixed | they say, | road. | Roads

cõ^etc'illa ya^enî dîde^e tûn nî cõ^etc'illa ya^enî dî-
he fixed | they say. | North | road | he fixed | they say. | "South

6 nûk' tcûn dôbûñ tc'in ya^enî kit da ye⁷⁶ cæñ La-
trees | will not be" | he said | they say. | "Flowers | only | will be many"

mûñ⁷⁷ tc'in ya^enî ta cæñ wa tc'a mûñ tc'in ya^enî
he said | they say. | "Where | hole through will be" | he said | they say.

8 hai da^eññ wa tc'æn tc'is tcin ya^enî a' bûñ n tcag wa-
From the north | hole through | he made | they say. | For clouds | large |
hole through

tc'æn tc'is tcin ya^enî dîdûk' yis töt bûñ wa tc'æn
he made | they say. | East | for fog | hole

10 tc'is tcin ya^enî dîse^e hai siñ ûñ a' taj bûñ dîse^e a'
he made | they say | west. | "From the west | clouds | will go, | west | clouds

taj bûñ dja^e tc'in ya^enî ke bûl cõ^etc'illa ya^enî se-
will go" | he said | they say. | Knife | he fixed | they say. | For rocks

12 bûñ cõ^etc'illa ya^enî ke bûl n Lûts cõ^etc'illa ya^enî
he fixed it | they say. | Knife | stout | he fixed | they say.

dæn te ca mûñ tc'in ya^enî dîde^e tûn yac⁷⁸ tc'in ya^e-
"How will it be?" | he said | they say. | "North | you go" | he said | they
say.

14 nî dînûk' ta ca⁷⁹ cî tc'in ya^enî dañ^e be nîL ke^ee
"South | I go | I" | he said | they say. | "Already | I have finished"

tc'in ya^enî se nûl tcût tc'in ya^enî dîde^e na hûñ-
he said | they say. | "Rock | you stretch" | he said | they say, | "north." |
"You must untie it

⁷⁶ Cf. Hupa tin (I, 102, 8) where the second syllable found in most dialects does not appear.

⁷⁷ Cf. Hupa na kit te it dai ye, "it blossoms again" (I, 364, 3; III, 254).

⁷⁸ Note the effect of an n which has disappeared after converting b into m.

⁷⁹ Equivalent to Hupa tîf yauw.

⁷⁹ Cf. Hupa -hwa (III, 248).

a bûñ dî se⁴ tc'in ya⁶nî dî dûk' na hac gat cî te'in
west" | he said | they say. | "East | I will untie it | I" | he said
ya⁶nî dî càn a' bûñ tc'in ya⁶nî nan Lût⁸⁰ de k'a 2
they say. | "What | cloud will be" | he said | they say. | "Burn around, |
here"
te'in ya⁶nî nas Lût ya⁶nî a' bûñ ca' na⁶ te's'ûs k'ân
he said | they say. | He burned around | they say, | for cloud. | Creek | in
water he made a fire
ya⁶nî tō a' bûñ n cō ne te'in ya⁶nî dō k'w sî da 4
they say | for dew. | "It is good" | he said | they say. | Not | their heads
dûn tea bûñ⁸¹ cō te' illa ya⁶nî La⁶ ne⁶ k'wût' yî dûk'
will be sick | he fixed | they say. | Another | world on | up
ya⁶nî tc'e nec s'ûs dai bûñ hût niñ djañ kûn dûnte 6
they say, | Thunder | will live. | "You | here | nearby
sûn da niñ te'in ya⁶nî
live, | you" | he said | they say.
tō de dûn kac⁸² tō sûl ûl tcî⁸³ tc'in ya⁶nî ne⁶ 8
"Water | put on the fire, | water | hot | you make," | he said | they say. |
Ground
na nec tc'is tein ya⁶nî ka⁶ ð tc'ûñ⁸⁴ kûn nûc yic⁸⁴
man | he made | they say. | "Well, | to him | I will talk"
te'in ya⁶nî wôs tc'is tein ya⁶nî dûk k'wône⁶ tc'is- 10
he said | they say. | Leg | he made | they say. | (Left) | he made
tcin ya⁶nî kwa nî⁶ tc'is tein ya⁶nî dûk-
they say. | Arm | he made | they say. | (Left)
k'wône⁶ La⁶ tc'is tein ya⁶nî Lô⁶ te' gûn yic ya⁶nî dî- 12
too | he made | they say. | Grass | he broke off | they say. | He did this
kwa siñ ya⁶nî tc'a mûñ nôla ya⁶nî bût' bûñ⁸⁵ tc't-
they say. | For belly | he put it | they say. | For stomach | he hung it
tel bûl ya⁶nî û djî bûñ s'ûs ba dût Lô⁶ ü ye⁶ nôñ- 14
they say. | For his heart | when he slapped it | grass | under | he put it

⁸⁰ The prefix na- (III, 48), the sign of the 2nd. per. sing. n, and the root -Lût "to cause to burn" (III, 239).

⁸¹ Cf. Hupa xoide ai dû win teat (I, 175, 15).

⁸² Cf. Hupa prefix de d- (III, 61).

⁸³ Sing. imp., cf. Hupa il tewe (I, 278, 8; III, 276-7). It is frequently used in this manner with intransitive verbs where the needed transitive form does not exist.

⁸⁴ Cf. Hupa xûn ne yeûw te "I will talk" (I, 217, 11; III, 246).

⁸⁵ Cf. Hupa xô mit (I, 102, 15).

‘qan ya^enī ū te le^ebūñ Lets t bōj^{ss} nōeñ^ean ya^enī
they say. | For his liver | clay | round | he put it | they say.

2 ū tcō tcil būñ tcō yī ha^e nōeñ^ean ya^enī ū djī cic te^e
For his kidney | again | he put it | they say. | His lungs

dje^e gūn t'ats^{ss} nōeñ^ean ya^enī Lō' nes tc'n gūn teūt
he divided | he put it | they say. | Grass long | he pushed in

4 ya^enī dī kwōn dī dī cañ sēlī mūñ^{ss} tc'in ya^enī cic
they say. | “What kind | what | blood will be!” | he said | they say. |
Ochre (?)

tc'gūn sūt ya^enī kw cic būñ tō ū' lañ tc'in ya^enī
he pounded up | they say. | “For ochre | water | get” | he said | they say.

6 nōL tiñ ya^enī tō kw na s'is bīl^e ya^enī ū da^{ss} tc'is tein
He laid him down | they say. | Water | he sprinkled around him | they say. |
His mouth | he made

ya^enī būntc tc'is tein ya^enī ū na^e tc'is tein ya^enī nāk-
they say. | His nose | he made | they say. | His eyes | he made | they say |
two.

8 ka^e dān te ca mūñ tc'in ya^enī ū lai^e ūL tcī tc'in
“How will it be!” | he said | they say. | “His penis | make” | he said
ya^enī ū tcōk nāk ka^e tc'is tein ya^enī dje^e kūL tcūl
they say. | His testicles | two | he made | they say. | “Split it”

10 tc'in ya^enī ka^e tc'in ya^enī be nīL ke^ee tc'in ya^enī
he said | they say. | “Quickly” | he said | they say. | “I have finished” |
he said | they say.
a' kas ya ya^enī dī dūk' yis tōt dī siñ ūñ tai yis-
Cloud | came up | they say | east. | Fog | in the west | came up

12 tān ya^enī ka^e tōt būL^{ss} tc'in ya^enī wa nūn tcī
they say. | “Well, | let it rain” | he said | they say. | “Wind
tc'n nōL yōL^{ss} tc'in ya^enī yī dūk' ya^e bī^e n dō būñ
let it blow” | he said | they say. | “Up | in sky | shall not be,

14 ū yacts wa nūn tcī būñ tc'in ya^enī ka^e tōt būL yis-
little | shall be wind” | he said | they say. | “Well, | let it rain | fog in,”

^{ss} The stem -bōj is probably connected with Hupa verbal root -mas-mats (III, 240) and with a noun stem found in southern Athapascan meaning wheel.

^{ss} Cf. Hupa -tats -tas “to cut a gash” (III, 268).

^{ss} Hupa tsel liñ (I, 169, 10) shows the nasal which has changed b to m.

^{ss} Cf. Hupa xōt da (I, 112, 14).

^{ss} The 3rd. sing. of the imp. cf. III, 132.

^{ss} For the root cf. Hupa -yōL -yōL (III, 221).

tōt bī' tc'in ya'ni tet bilē ya'ni dō kō gīs iñ⁸² ya'ni
he said | they say. | It rained | they say. | One could not see | they say.
ya' bī' ūñ' kō wūn sūl⁸³ ya'ni gūn t'ē ca ka nac di cān 2
sky in | it was hot | they say | now. | Sun | came up. | "What
ca būñ tc'in ya'ni kwōñ' cō'ō le sūl būñ tc'in ya'ni
sun shall be?" | he said | they say. | "Fire | fix | for heat" | he said | they
say.
na gai Le' na gai būñ na gai tc'in ya'ni ūs tūn na- 4
"Moon | night | shall go | moon" | he said | they say. | Cold | moon.
gai kwūn Lān
All.

na na gūt ya ya'ni dān cō'ha' se dje' yōl tāl kwūc⁸⁴ 6
He came down | they say. | "Who | stone | can kick open I wonder?"
tc'in ya'ni dān cō'ha' tēñ dje'ō t'as kwūc te'in
he said | they say. | "Who | tree | can split open I wonder" | he said
ya'ni ka' bec'āi' tc'in ya'ni na gai tēō dō ha' 8
they say. | "Well, | I will try" | he said | they say. | Nagaiteō | he didn't
tēñ dje' gūn t'as ya'ni ka' cī bec'āi' tc'in ya'ni
tree | split | they say. | "Well | I | will try," | he said | they say,
tc'e nec dān cō'ha' Lūts kwūc tc'in ya'ni tc'e nec 10
Thunder. | "Who | stoutest I wonder," | he said, | they say, | Thunder.
na gai tēō dō ha' se tas kal ya'ni dō ha' tc'ūn dō-
Nagaiteō | didn't | stone | break | they say. | Didn't | tree | didn't kick open
ha' dje' gūl tāl ya'ni cī bec'āi' tc'in ya'ni tc'e- 12
they say. | "I | will try," | he said | they say, | Thunder.
nec se na nīl tāl ya'ni se dje' gūl tāl ya'ni se
Rock | he kicked | they say. | Rock | he kicked open | they say. | Rock
gūc tīl ya'ni se ūn t gūc se dje' il tāl tc'in ya'ni 14
broke to pieces | they say. | "Rock | go look at," | "Rock | he kicked
open," | he said | they say.
ka' tēñ mec'āi' tc'in ya'ni tēñ dje' gūl tāl ya'ni
"Well | tree I will try" | he said | they say. | Tree | he kicked open |
they say.
tēñ gūc tīl ya'ni tc'e nec na gai tēō na na gūt ya 16
Tree | split to pieces | they say. | Thunder, | Nagaiteō | came down

⁸² Cf. Hupa xō wes en nei (I, 120, 5).

⁸³ The prefix is Hupa xō- (III, 94).

⁸⁴ Hupa root -tal -tūl -tāl (III, 261); this may be the form used as
3rd. sing. imp. in Hupa; the suffix -kwūc indicates speculation on the part
of the speaker.

ya^ení di k'wún na gai teō tō k'wút' nō dún tāL dan-
they say. | "This | on | Nagaitcō | water on | you step." | "Who
2 cō^eha^e tō nō dō tāL kwúc he ū^e tc'in ya^ení na gai teō
water | can stand on?" | "Yes" | he said | they say. | Nagaitcō
tō k'wún nō t gún tāL ya^ení kwún ye tc'gún tāL ya^ení
water | on | stood | they say. | In it he sank | they say,
4 ban tō^ebī^e tc'e nec cī bec^eai^e tc'in ya^ení tc'e nec
ocean in. | Thunder | "I | I will try" | he said | they say. | Thunder
tō k'wút' nō t gún tāL ya^ení kw^ekwe^e la ha^e kwúL
water | on | he stepped | they say. | His foot | one | with
6 nō t gún tāL ya^ení be nīL ke^ee^e ka^e tc'in ya^ení gúL
he stood | they say. | "I have finished, | hurry" | he said | they say. | It was
evening
gele^e ya^ení
they say.
8 tet bīL ya^ení tet bīL ya^ení kwún Lān djiñ kwún.
It rained | they say. | It rained | they say. | Every | day | every
Lān ūLgūL tūt būL ya^ení kwún Lān Le^e dān te ca-
evening | it rained | they say. | Every | night. | "What will be,
10 mūn daō nec ūn cō tūt būL hai kwún Lān yīLkai
what will happen, | too much | it rains | the | every | morning,"
ya^en ya^en^{ee} dī cōn yis tōt cōnk ne^e ò te'ūn^e
they said | they say. | Some way | fog | well | ground | close to
12 nō in tān ya^ení yis tōt a' t gún gete ya^ení
spread | they say | fog. | Clouds | were thick | they say.
gún tē^e na nec kwōn^e n gún dō^e ya^ení ūyacts kwōn^e
Now | people | fire | was not | they say. | Little | fire
14 sliñ^e ya^ení ca^e na^eta^e Lte mūn^{ee} ya^ení tō kwún tel-
became | they say. | Greeks | were full | they say. | Water | valley in
bi^ek' tō Le ges^ea^e ya^ení ka^e be nīL ke^ee^e tc'in
water | encircled | they say. | "Well, | I finish" | he said
16 ya^ení na gai teō he ū^e tc'in ya^ení ka^e yāL dac būn^{ee}
they say, | Nagaitcō. | "Yes" | he said | they say. | "Well, | you must
jump up,
Lā^e ya^e k'wút' nōL dac būn^{ee} tc'in ya^ení cī Lā^e
another | sky on | you must jump to" | he said | they say. | "I | too

^{ee} The first, ya^en, is the quoted form and the second the affirmative form.

^{ee} Cf. Hupa root -men -mīñ "to fill up" (III, 241).

^{ee} Note that the inception and completion of the act are both mentioned. They seem to be included in many cases for literary completeness where they are not needed to make the meaning clear.

kwūc le dja⁹⁸ te'in ya'ni gūl gel'ūn ha' lan lta' ki
 I will do that" | he said | they say. | "Night | every | kind
 n̄ tes laL de⁹⁹ a dūl le' dja⁹⁹ te'in ya'ni kwūn lān tūt- 2
 when sleeps | we will do it" | he said | they say. | Every | it rained
 būl ya'ni kwūn lān yīlkai kwūn lān djiñ kwūn-
 they say. | Every | morning, | every | day, | every
 lān Le⁹⁹ Le ne⁹⁹ ha⁹⁹ na nec n̄ tes laL⁹⁹ ya'ni na te'ūn- 4
 night. | All | people | went to sleep | they say. | It fell
 kūt¹⁰⁰ ya'ni ya' ne⁹⁹ n̄ dō⁹⁹ ya'ni n̄ es dūn ne⁹⁹
 they say, | sky. | Land | was not | they say. | Far | land
 n̄ dō⁹⁹ ya'ni tō cāñ Leñ⁹⁹ a⁹⁹ ya'ni ban tō⁹⁹ Le ne⁹⁹ ha⁹⁹ 6
 was not | they say. | Water | only | met | they say, | ocean. | All
 nō ni te lat ya'ni ges tcō Le ne⁹⁹ ha⁹⁹ te lat ya'ni
 grizzlies | drowned | they say. | Elks | all | drowned | they say.
 būt tcō Le ne⁹⁹ ha⁹⁹ te lat ya'ni būts Le ne⁹⁹ ha⁹⁹ te lat 8
 Panther | all | drowned | they say. | Wildcats | all | drowned
 ya'ni in tē⁹⁹ Le ne⁹⁹ ha⁹⁹ ya'ni lan lta' ki te lat
 they say. | Deer | all | drowned | they say. | All | every kind | drowned
 ya'ni tō tes ya hūt teūn dō ya'ni ne⁹⁹ n̄ dō ya'ni 10
 they say. | Water | when it went | trees | were not | they say. | Land | was
 not | they say.
 na nec sliñ⁹⁹ ya'ni bōtc tyits nō ni yītcō¹⁰¹ gūl-
 People | became | they say. | Seal, | sea-lion, | grizzly | dance-house | built
 yī⁹⁹ ya'ni cō yōk ne⁹⁹ k'a ya' n̄ tē ya'ni 12
 they say. | In vain | way | world over | they looked | they say.
 hai gūl yī⁹⁹ ya'ni ne⁹⁹ n̄ cōñ ka tin ni bī⁹⁹ gūl sān¹⁰²
 There | they built it | they say. | Ground | good | Usal | it was found
 ya'ni gūl sa nīt hai gūn lān ya'ni tyits telañ na- 14
 they say. | It was found because | there | are many | they say, | sea-lions. |
 whale | human
 nec tc'ek sliñ⁹⁹ ya'ni telañ hai hit' lk'ag¹⁰² k'wa'
 woman | became | they say. | Whale | that is why | is fat | fat

⁹⁸ The suffix -dja⁹⁹ is used with the first person for intended actions.

⁹⁹ Cf. Hupa root -lal -laL (III, 232).

¹⁰⁰ Cf. Hupa na in xūt "it dropped down" (I, 115, 14).

¹⁰¹ yīk and yit are two forms in other dialects of a monosyllabic noun meaning house. In the next word this stem is a verbal root.

¹⁰² Cf. dō wil tsan "it was not seen" (I, 341, 9). It seems doubtful if these forms in I, clearly passive in Hupa, are really passive in Kato. They seem to be rather simple neutral forms of the verb.

¹⁰³ The equivalent of Hupa lūk kau "it is fat" (III, 202).

n teag nō nī n dō^e ya^e nī Lō yacts ts'ūn dūn na kaiets
much. | Grizzlies | were not | they say. | Suckers | blue lizards

2 tō nai n dō^e hūt tal gal¹⁰⁴ ya^e nī tō nai n dō^e hūt dī-
fish | were not when | were thrown in water | they say. | Fish | when were
not | "What
cān tō nai būñ tcl^e se^e tēō tal gal ya^e nī tō bī^e ges
fish will be?" | Bull-snake | was thrown in water | they say. | In water |
black salmon

4 sliñ^e ya^e nī dūl lants tal gal ya^e nī tō bī^e da tea^e hal
became | they say. | Salamanders | were thrown in water | they say. | Water in | hook-bill
sliñ^e ya^e nī naL cōtc tal gal ya^e nī tō bī^e Lōk' sliñ^e
became | they say. | Grass-snake | was thrown in water | they say. | Water in | steel-head | became

6 ya^e nī sal gits tal gal ya^e nī tō bī^e Lō yac gaitc būñ
they say. | Lizard | was thrown in water | they say. | Water in | trout |
shall be.
Lō yactc te' tee' ya^e nī kw ka k^e būñ c ka k^e tc' in
Trout | cried | they say | his net for. | "My net" | he said

8 ya^e nī lan lta' ki cū kwa ya^e a cit ya^e nī tc' kak¹⁰⁵
they say. | Many | every kind | in vain | they gave him | they say. | Net
gūL tcin kwan ya^e nī tc' kak' gūL Lō nit¹⁰⁶ bī^e nō gūL tin
he had made | they say. | Net | when he wove | he put him in

10 ya^e nī tc' t deñ ūñl^e ya^e nī ta kw wūl gal ya^e nī hō ta
they say. | He stopped crying | they say. | He was thrown in water | they
say. | Then
Lō yactc s'ūs liñ^e ya^e nī dī cān kal^e būñ tō bī^e tc' in
trout | he became | they say. | "What | will grow | water in" | he said

12 ya^e nī lat¹⁰⁷ ka le^a ya^e nī tō bī^e ban tō^e yō^e tcil cīñ
they say. | Sea-weed | grew | they say | water in, | ocean. | Abalones
ka le^a ya^e nī ban tcō ka le^a ya^e nī ban tō^e bī^e te kūs-
grew | they say. | Mussels | grew | they say, | ocean in. | Kelp

14 le^e tō ye ka le^a ya^e nī sūl sūs kw t'īñ ka le^a ya^e nī
water under | grew | they say. | (A kelp) | grew | they say
ban tō^e bī^e tcūn kw t'īñ ka le^a ya^e nī ban tō^e bī^e lan
ocean in. | Abalone-sausage | grew | they say | ocean in. | Many

¹⁰⁴ Cf. Hupa root -waL -wūl -wūl "to throw" (III, 222).

¹⁰⁵ Cf. Hupa kix xak (I, 256, 7) and kw ka k^e (Hupa xō xak ke)
and e ka k^e above. We have here the tc=Hupa prepalatal k, k aspirated=Hupa x, and an unaspirated k common to both dialects.

¹⁰⁶ Cf. Hupa -Lōn -Lō "to twine baskets" (III, 239).

¹⁰⁷ Cf. Hupa la (III, 13).

Lta' ki kalae ya'ni Lō Ltsō kalae ya'ni ban tōe-
 different kinds | grew | they say. | Grass blue | grew | they say | ocean in.
 bīe dīcān Le dōmūn tc'in ya'ni Lan be ya'leai² 2
 "What | salt will be?" | he said | they say. | Many | they tasted
 ya'ni te'wōc tce⁴ ban tōe tc'wōc tce⁴ hai Le dōñe
 they say. | Foam | ocean | foam | that | salt
 sliñe ya'ni na nec bīye Le dōñe hai bel'ae ya'ni 4
 became | they say. | Indians | their | salt | that | they tried | they say.
 tc'añ būl na del tea mūn tc'a mūl na kō mūl na del-
 Food | with it | they shall eat, | food with. | Clover with | they shall eat.
 tea mūn hai n cōn ya'ni Le dōñe ban tōe da tī ca mūn 6
 That | good | they say | salt | ocean. | "What will be
 tō kwūn dī kas mūn da din 'a' mūn dī ban tōe te'in
 water | — | — | this | ocean?" | he said
 ya'ni de ban tōe nai 'a' būn tai 'ac būn kwūn nūn ūn 8
 they say, | "this | ocean. | It will have waves. | It will settle back. | Up
 this way
 sai būn tc'in ya'ni sai k'wūt tcein ūs dīñ¹⁰⁸ ya'ni
 sand will be," | he said | they say. | Sand | on top | shone | they say.
 sūt dī te kūs le⁴ nōl kūb būn¹⁰⁹ tc'in ya'ni te lañ ūt- 10
 "Old | kelp | will float ashore," | he said | they say. | "Whales | old ones
 yae nō la būn tc'in ya'ni na nec ya mūn tōnai tōnai
 will float ashore" | he said | they say. | "People | will eat | fish, | 'fish big.'
 n teag t yits nō la būn dja⁴ ya'ta mūn dja⁴ n cō mūn dja⁴ 12
 Sea-lions | will come ashore. | They will eat. | Good will be,"
 tc'in ya'ni t'ān t gūl yōs¹¹⁰ beksūn hit n cō mūn dja⁴ tc'a-
 he said | they say. | "Devil-fish | ugly although | will be good, | they will
 eat it"
 mūn dja⁴ tc'in ya'ni tōnai ban tōe bīe lk'a būn dja⁴ 14
 he said | they say. | "Fish | ocean in | will be fat"
 tc'in ya'ni n cō mūn dja⁴ Lan Lta' ki būn dja⁴ ban-
 he said | they say. | "It will be good. | Many | different kinds | will be,
 ocean in"
 tōe bīe tc'in ya'ni tō būt tcō būn dja⁴ tc'in ya'ni 16
 he said | they say. | "Water panther | will be" | he said | they say.

¹⁰⁸ The Hupa root -den -difi "to be light." This probably refers to the phosphorescence of the old kelp.

¹⁰⁹ The root is -kūt, to float; with b for t by assimilation.

¹¹⁰ Possibly this contains the root -yōs "to pull" (III, 221).

se tō nai būn dja^e na nec tc'e bē būñ tc'in ya^e nī tō-
 " " "Stone fish" | will be, | people | he will catch" | he said | they say. |
 " " "Fish teeth long,"

2 nai wō^e nes ges L cūn^e tō nai tyits tc'e bē būn dja^e tc'in
 ges L cūn^e | fish, | sea-lion | he will catch" | he said

ya^e nī tata' kwūl^e qac būn dja^e tc'in ya^e nī tyits kwe^e
 they say. | "He will come out of the water," | he said | they say. | "Sea-
 lion | foot

4 n dō^e būn dja^e tc'in ya^e nī kw t'a^e būn dja^e tc'in
 none will be" | he said | they say. | "His tail | will be" | he said

ya^e nī wō^e n tca' būn dja^e tc'in ya^e nī tcūn dō būn-
 they say. | "Teeth large | will be" | he said | they say. | "Trees | will not be

6 dja^e ban tō^e bi^e tō n Lūts būn dja^e ban tō^e bi^e tc'in
 ocean in. | Water rough | will be, | ocean in" | he said

ya^e nī
 they say.

8 gac tcō nat gūl^e a^e ya^e nī t ga ma tc'i be tciñ nat-
 Redwood | he stood up | they say. | Shore along | fir | he stood up

gūl^e a^e ya^e nī tc'i be tciñ ne^e ū tciñ dūñ di da^e ūñ tc'-
 they say. | Firs | earth tail place | north | he made along

10 gūl tciñ ya^e nī nat gūl^e a^e ya^e nī ne^e ban tō^e ū tciñ a
 they say. | He stood it up | they say. | Land | ocean | in front of
 būs tc'gūl tciñ ya^e nī yida^e ūñ se nōga^e qac ya^e nī
 slide | he made along | they say. | From the north | stones | he put down |
 they say.

12 yō ön ha^e ban tō^e nūn yīl tsūl ya^e nī yō yīnūk' kwa^e-
 Yonder | ocean | beats against it | they say. | Far south | it does that
 gūl leL ya^e nī ne^e dūl bai nat gūl^e aL ya^e nī dūl tcik¹¹¹
 they say. | (A pine) | he stood up | they say. | Yellow pine

14 nat gūl^e aL ya^e nī nes dūñ ha^e nat gūl^e aL ya^e nī ts'ūs-
 he stood up | they say. | Far away | he stood up | they say. | Mountains
 nō^e nat gūl^e aL ya^e nī tō ū tciñ a hai nūk k'a^e dō tcō^e-
 he stood up | they say | water | in front of. | Way south | he didn't stop,

16 dai nat gūl^e aL ya^e nī ka gūl^e aL ya^e nī gac tcō na-
 he stood them up | they say. | They grew up | they say. | Redwoods, | pines,
 delte¹¹² ne^e dūl bai k'e gūl yīl ya^e nī at k'e¹¹³ t gūn na-
 pines | he placed in a row | they say. | Back | he looked around

¹¹¹ The Hupa name is dil tewag (I, 246, footnote).

¹¹² na del^e seems to refer to the hanging of the cones. Cf. na del (I, 39).

¹¹³ It has the reflexive pronoun and the postpositional particle -k'e.

t güt gūc ya^e nī ka gūl ^{aq}L ya^e nī gac tcō gūn nes
they say | were growing | they say. | Redwoods | were tall

ya^e nī se nat gūl ^{aq}L ya^e nī üyacts ca^a na^e ts't gūl- 2
they say. | Stones | he stood up along | they say. | Small | creeks | he made
with his foot

t^{aq}L ya^e nī tc' gūl lin tel ta' dī tō n cō mūn dja^e tc'in
they say. | "They run down where | that | water | will be good," | he said

ya^e nī dī ta na mūn dja^e tc'in ya^e nī ban tō^a cān dō ha^a ta- 4
they say. | "This | they will drink," | he said | they say. | "Ocean | only |
they will not drink,"

na mūn dja^e tc'in ya^e nī ka le^a tc' gūl tcīL ya^e nī t gūn na-
he said | they say. | Growing up | he placed along | they say. | He looked
around

t gūc at k'e ka gūl ^{aq}L kwān ya^e nī tō si^a dūn kūn ūn dūn ne 6
behind himself | they had grown along | they say. | Water-head-place |
becoming near,

sa^a dūn ha^a ts' kūn nec¹¹⁴ ya^e nī a te' ūn^a n cō ne ka gūl ^{aq}L
alone | he talked | they say | to himself. | "It is good | they are growing
along,"

tc'in ya^e nī ca^a na^e tc' gūl tcīL ya^e nī dī ta na mūn dja^e 8
he said | they say. | Creeks | he made along | they say. | "This | they will
drink,"

tc'in ya^e nī hai hit' Le ne^a ha^a hai hit' ta nān ya^e nī
he said | they say. | That is why | all | that is why | drink | they say.

Lan L ta' kī tō n cō nit dō dūn k'ō tcit in tce^a ta na- 10
"Many | different kinds | water is good because | it is not salt because |
deer | will drink,

mūn dja^e ges tcō ta na mūn dja^e būt tcō ta na mūn dja^e
elk | will drink | panther | will drink,

sa^a tcō ta na mūn dja^e tc'in ya^e nī teūn ka le^a tc'- 12
fisher | will drink" | he said | they say. | Trees | grow up | he made along

gūl tcīL ya^e nī at k'e tc' ū na gūt gūc ya^e nī ka gūl ^{aq}L
they say. | Behind himself | he looked | they say. | They had grown up along

kwān ya^e nī t'a kwil iñ da teqñ^a te' ū sa^a ta na mūn- 14
they say. | "Birds, | ravens, | chicken-hawks | will drink"

dja^e tc'in ya^e nī da taits ta na mūn dja^e slūs ta na mūn dja^e
he said | they say. | "Grey-squirrels | will drink, | ground-squirrels | will
drink,"

tc'in ya^e nī ybgk eshmrdrdemwf bvy qkgzx cmfwyp rdlu 16
he said | they say. | "Quail | will drink" | he said | they say. | "Many

¹¹⁴ Cf. Hupa tce xān neūw (I, 272, 6; III, 246).

L ta' kī ta na mûn dja^e tc'in ya^e nî tō gic tcîL tō
different kinds | will drink" | he said | they say. | "Water | I place along, |
water

2 n cōñ te'in ya^e nî Lan gac teō ka gûl^e qL te'in ya^e nî
good," | he said | they say. | "Many | redwoods | grew up along" | he
said | they say.
ka gûl^e qL ya^e nî hai nûk k'a^e tō tc'gûL tcîL ya^e nî
They grew up along | they say. | Toward the south | water | he placed | they
say.

4 sak tō^e nan gûL tâL ya^e nî sak tō^e bûñ te'in ya^e nî dî
Springs | he kicked out | they say. | "Springs will be" | he said | they say. |
"This
in tee^e bî yî ye tc'in ya^e nî tc'nûn kût kw lō tc'gûL
deer | theirs is" | he said | they say, | "deer-licks." | His dog | he took
along

6 teL ya^e nî tō tai nân¹¹⁵ ûL te'in ya^e nî kw lō ta gî-
they say. | "Water | drink" | he told him | they say, | his dog. | He drank
nân ya^e nî kin La^e Le ne^e ha^e ta na mûn dja^e
they say, | himself | too. | "All | will drink

8 Lan L ta' kī t'a kwil iñ ta na mûn dja^e • tc'in ya^e nî
many | different kinds | birds | will drink" | he said | they say.
tcûn ka gûl^e qL ya^e nî sa tcûn kal^e a^e tc'gûL tcîL
Trees | grew up along | they say. | Tan-oaks | grow up | he made along

10 ya^e nî Lan L ta' kī kal^e a^e tc'gûL tcîL ya^e nî tc'i-
they say. | Many | different kinds | grow up | he made along | they say. |
Firs,
be tciñ gac teō tc'i be tciñ na deL ts kal^e a^e tc'gûL
redwoods, | firs, | pines | grow up | he made along

12 tcîL ya^e nî tō tc'gûL tcîL ya^e nî ca' na^e ta' ts't te gûL-
they say. | Water | he placed along | they say. | Creeks | he dragged his foot
tâL ya^e nî tō tc'gûL lin bûñ ne^e na t gûL^e qL ya^e nî
they say. | Water | will flow | land | he placed along on edge | they say.

14 kal^e a^e tc'gûL tcîL tcûn se nô ga^e q^e ya^e nî ts'ûs nô^e
Grow up | he made | trees, | stones | he placed | they say. | Mountains
gût tca' ya^e nî kô wî yaL ya^e nî tc'ûn t'añ kwûn t'a-
were big | they say. | Were growing | they say. | "Acorns | will grow"

16 mûn dja^e tc'in ya^e nî te'n nel iñ^e ban tō^e at k'e teûn
he said | they say. | He looked | ocean | behind himself | trees
tc'ô na t gûc ya^e nî se nô ga^e q^e ya^e nî tō n cō ne
he looked at | they say. | Rocks | he placed, | they say. | "Water | is good,

¹¹⁵ Hupa would be tûn din nûñ for the sing. imp.

tō gūc tci let ta ga na mūñ tc'in ya'ni gac tēō na t-
 water | I place when | they will drink" | he said | they say. | Redwoods |
 he stood up along
 gūl'q̄l ya'ni tc'i be tciñ sa tēūn ne' nat gūl'q̄l ya'ni 2
 they say. | Firs | tan-oaks, | land | he stood up along | they say.
 ts'ūs nōe nat gūl'q̄l ya'ni n tca'būn dja' tc'in ya'ni
 Mountains | he stood up along | they say. | "Large will be" | he said |
 they say,
 gac tēō tc't tes ya ya'ni ne' ūnas ya ya'ni ts't te- 4
 "redwood." | He went | they say. | World | he went around | they say. | He
 dragged his foot along
 gūl'q̄l ya'ni tō nūlin tel būñ na de'lc nat gūl'q̄l
 they say, | water | will flow for. | Pines | he stood up along
 ya'ni gac tēō nat gūl'q̄l ya'ni tc'i be tciñ ca' nae 6
 they say. | Redwoods | he stood up along | they say, | firs. | Creeks
 tc'gūl'q̄l ya'ni ne' na ūn gūl'q̄l ya'ni sa tēūn
 he made along | they say. | Ground | he kicked out | they say. | Tan-oaks
 nat gūl'q̄l ya'ni ne' dūl bai nat gūl'q̄l ya'ni t kō- 8
 he stood up | they say. | Pines | he stood up | they say. | Chestnuts
 ict̄s nat gūl'q̄l ya'ni se nōga'ac ya'ni at k'e tc'ō
 he stood up | they say. | Rocks | he placed | they say. | Behind himself | he
 looked
 gūt gūc ya'ni gūt tca' se ya'ni ne' nat gūl'q̄l 10
 they say. | Became large | rocks | they say. | Ground | he stood up
 ya'ni tō ca' nae ta gīnān ya'ni tō n cōne tc'in
 they say. | Water, | creek | he drank | they say. | "Water | is good" | he said
 ya'ni dūl tēikts nat gūl'q̄l ya'ni se tō ūna'ai būñ 12
 they say. | Pines | he stood up along | they say. | "Rocks | water | around
 will be
 a gūc lē le tc'in ya'ni kiñ ha at c'ūñ kin nec tai-
 I have made" | he said | they say, | himself | to himself | he talked. |
 "Drink,
 nān c lōts tc'in ya'ni Lan Lta' ki ta na mūñ tō 14
 my dog" | he said | they say. | "Many | different kinds | will drink | water
 n cōñ se nōga'ac ya'ni būñ nōga'ac ya'ni se L-
 good." | Rocks | he placed | they say. | Banks | he placed | they say. |
 Stones white small
 gai ūyacts nōga'ac ya'ni tc'ūñ t'an nat gūl'q̄l ya'ni 16
 he placed | they say. | White oaks | he stood up along | they say.
 nī na dil' La ha ta na t gūl'q̄l ya'ni L tag La ha ta
 Sugar-pines | one at a time | he stood up along | they say. | Black oaks |
 one at a time

nat gûl'âl ya'ni sak ke nes nat gûl'âl ya'ni te'ü be
he stood up along | they say. | Valley oaks | he stood up along | they say. | Firs

2 nat gûl'âl ya'ni la ha ta tō bec'âi' tc'in ya'ni
he stood up along | they say, | one at a time. | "Water | I will try," | he
said | they say.

c lôts tai nañ tc'in ya'ni Le ne' ha' L ta' kî ta-
"My dog | drink," | he said | they say. | "All | different kinds | will drink"

4 na mûñ tc'in ya'ni tō n cõñ tc'te gûl tâl
he said | they say, | "water | good." | He dragged his foot along

ya'ni ca'na' ne' na an gûl tâl ya'ni se nô ga'ac
they say. | Creeks, | ground | he dragged his foot | they say. | Rocks | he
placed

6 ya'ni at k'e tc'neL iñ' ya'ni tō tai nañ c lôts tc'in
they say. | Behind himself | he looked | they say. | "Water | drink, | my
dog," | he said
ya'ni cî L a' tac nañ tc'in ya'ni nô nî ta na mûñ
they say. | "I, | too, | I drink" | he said | they say. | "Grizzlies | will
drink,

8 Lan L ta' kî ta na mûñ na nec ta na mûñ tc'in ya'ni
many | different kinds | will drink. | People | will drink," | he said | they say.

tō gic tei lê dî Lan L ta' kî ta na mûñ se nô gac'âce
"Water | I have placed | many | different kinds | will drink. | Rocks | I
have placed."

10 ts'ûs nô' nat gûl'âl ya'ni tcûn tc'ü be nat gûl'âl
Mountains | he stood up along | they say. | Trees, | firs | he stood up along

ya'ni tc'ite'an nat gûl'âl ya'ni üñ tc'wai tcô nat-
they say. | White oaks | he stood up along | they say. | Maul oaks | he stood
up along

12 gûl'âl ya'ni na dil' ka le'a' tc'gûl'âl ya'ni gac'âce
they say. | Pines | grow up | he made along | they say. | Redwoods

nat gûl'âl ya'ni la ha ta
he stood up along | they say, | one at a time.

14 dûl lante ta gûl gal ya'ni ca'na' ts'ûn teL ta gûl-
Salamander | he threw in water | they say, | creeks. | Turtles | he threw
in water
gal ya'ni be liñ na dûl bûn dja' dî kwôt tc'in ya'-
they say. | "Eels | will come | this | creek" | he said | they say.

16 nî da tea' hal ges ca'na' dî bi' ges hi hen dûl bûn-
"Hook-bill, | black salmon, | creek | this in | black salmon | will come in"
dja' tc'in ya'ni Lôk' han dat ta' tûn dûl bûn dja'
he said | they say. | "Steel-heads | last ones | will come in"

tc'in ya^e nī tō nai ò yacts tūn dūl būn dja^e te'in
 he said | they say. | "Fish | small | will come," | he said
 ya^e nī t'an L tūkts ta ka tce tcis gūntc ts'e k'e nects 2
 they say, | "(a fish) | crawfish | (small eels) | day eels."
 nō nī La mūn dja^e dī ts'ūs nō^e k'wūt' in tce^e La-
 "Grizzlies | will be many | this | mountain on. | Deer | will be many
 mūn dja^e dī ts'ūs nō^e k'wūt' ya^e ta mūn dja^e dō ha^e wi- 4
 this | mountain on. | They may eat. | No gall will have.
 tcō yī būn dja^e t'e^e ya^e ta mūn dja^e in tce^e cōnk tūl ka-
 Raw | they may eat. | Deer | very | sweet will be.
 mūn dja^e būt tcō La mūn dja^e k'ūn ta gits La mūn dja^e 6
 Panthers | will be many. | Jack-rabbits | will be many
 dī ts'ūs nō^e k'wūt' tsūs na dō kw dī yan ya^e nī st'ō^e
 this | mountain on." | Yellow-jackets | he didn't like | they say. | Nearly
 tcī yis tūk kūt¹¹⁶ būn L tceī tcō tcūn sis nats tc'i is tceī ya^e nī 8
 he killed them. | Blue flies | wasps (?) | he made | they say.
 naL gī kī ye^e kūl gūl dal ya^e nī tō n tce^e būn te'in
 Dog | his | with him | walked | they say. | "Water | will be big," | he said
 ya^e nī ca' na^e dī kwōt want'a^e ò yacts ca' na^e tō nai 10
 they say, | "creek. | This | stream | some | small | creek | fish
 hi hen dūl būn dja^e te'in ya^e nī tō nai n cō mūn dja^e
 will go in" | he said | they say. | "Fish | will be good,"
 te'in ya^e nī Lō yac gaits La mūn dja^e Lō yac La mūn dja^e 12
 he said | they say. | "Trout | will be many, | suckers | will be many
 dī kwōt k'ai dō i ka le^e būn dja^e dī ts'ūs nō^e k'wūt'
 this | creek. | Brush | will grow up | this | mountain on."
 tūn nic t'ūñ nal te'ūl ka le^e te'i s tceī ya^e nī kwūn teL 14
 Manzanita, | white thorn | grow | he made | they say. | "Valley
 būn dja^e djañ te'in ya^e nī in tce^e La mūn dja^e djañ
 will be | here," | he said | they say. | "Deer | will be many | here,"
 te'in ya^e nī nō nī La mūn dja^e djañ tc'in ya^e nī djañ 16
 he said | they say. | "Grizzlies | will be many | here," | he said | they say. |
 "Here
 ts'ūs nō^e na t'a^e būn dja^e tc'in ya^e nī djañ L^e gūc La-
 mountain | will stand up," | he said | they say. | "Here | rattlesnakes | will
 be many

¹¹⁶ The first element is the heart or vital principle. It usually has a possessive prefix. Then yis tūk must mean to do something to this which results in death.

mûn dja^e bî ne^e dô tel La mûn dja^e tc se^e tcô La mûn dja^e
 water-snakes | will be many, | bull-snakes | will be many

2 djañ dî ne^e k'wût' ne^e n cô bûn dja^e tc'in ya^e nî
 here. | This | land on | land | good will be," | he said | they say.

kwûn teL bûn dja^e tc'i be nat gûl^eqL ya^e nî gac tcô
 "Valley | will be." | Firs | he stood up along | they say. | Redwoods

4 La ha ta na t gûl^eqL ya^e nî te'i be dûl tcik ûn tc' wai-
 one at a time | he stood up along | they say. | Firs, | yellow-pines, | maul oaks
 tcô na t gûl^eal ya^e nî nô nî yacts nô gûl^eqL ya^e nî
 he stood up along | they say. | Grizzly small | he threw down | they say.

6 tô n tee^e bûn dja^e tc'in ya^e nî tô n côñ bûn dja^e djañ
 "Water | will be bad," | he said | they say. | "Water | will be good | here,"
 tc'in ya^e nî bûs te lô La mûn dja^e djañ tc'in ya^e nî
 he said | they say. | "Owls | will be many | here" | he said | they say.

8 bûs bûntc La mûn dja^e djañ tc'in ya^e nî tcîlil La-
 "Barking-owls | will be many | here" | he said | they say. | "Screech-owl |
 will be many
 mûn dja^e djañ tc'in ya^e nî tcî bô wite djite wôts La-
 here," | he said | they say. | "Little owl, | grosbeak | will be many,"

10 mûn dja^e tc'in ya^e nî tc'ûs sai^e tcûn La mûn dja^e dûs-
 he said | they say. | "Bluejays | will be many, | grouse,
 tcô dûete Lôñ L gai La mûn dja^e djañ ts'ûs nô^e k'wût'
 quails, | wood-rats | will be many | here | mountain on"

12 tc'in ya^e nî tcâl nî La mûn dja^e tc'in ya^e nî tcûn te'-
 he said | they say. | "Varied robins | will be many" | he said | they say. |
 "Woodcocks
 gî tcô La mûn dja^e tc'in ya^e nî bûntc bûl La mûn dja^e
 will be many" | he said | they say. | "Yellowhammers | will be many,

14 tc'la kî^e La mûn dja^e tcûn tc'ba ga La mûn dja^e sel-
 sap-suckers | will be many, | Lewis wood-peckers | will be many. | Mockingbird
 tcûn dûn nî tc'ô la kî La mûn dja^e tc'in ya^e nî sel tc'ô i
 meadowlarks | will be many," | he said | they say. | "Herons

16 La mûn dja^e tc'ô^e La mûn dja^e ban yô La mûn dja^e tc'in
 will be many, | blackbirds | will be many, | turtle-doves | will be many," |
 he said
 ya^e nî kwî yînt La mûn dja^e tc'in ya^e nî sel k'ût di
 they say. | "Pigeons | will be many," | he said | they say. | "Kingfishers

18 tô nai tc'be bûn dja^e tc'in ya^e nî tcûn t kûts tsê tcûñ
 fish | will catch," | he said | they say. | "Buzzards,

da tcañ^e La mûn dja^e te'ûs sai^e La mûn dja^e djañ^e te'in
 ravens | will be many, | chicken-hawks | will be many | here" | he said
 ya^eni na cõ^e k'a La mûn dja^e djañ^e te'in ya^eni ts'ûs^e 2
 they say. | "Robins | will be many | here" | he said | they say. | "Moun-
 tain tall
 nõ^enes di k'wût' in tee^e La mûn dja^e te'in ya^eni
 this on | deer | will be many" | he said | they say.
 djañ^e kwûn tel bûn dja^e te'in ya^eni te'i be û yachts bûn- 4
 "Here | valley will be," | he said | they say. | "Firs small | will be.
 dja^e wan t'a^e n tca' bûn dja^e tût bûl tôt bûl õ t yats
 Some | large will be. | Rain | let fall, | let it snow,
 õ lô a' nõ ya tc'in ya^eni tôt bûl de^e ta ôn yañ^e tõ^e 6
 let it hail, | clouds | let come," | he said | they say. | "If it rain, | let
 streams rise. | Water
 õ tca' tcañ^e õ le tût bûl ne ôn yan tõ k'ûñ ha tõ^e
 let be large. | Mud | let become. | It rains; | it stops increasing | it stops
 raining. | Water | good
 cõñ^e na õ le dja^e nan tya ya^eni hai ka le^e te'is tcein- 8
 let it become again." | He came back | they say. | That | grow | he made
 dûñ^e nan tya ya^eni
 he came back | they say.
 c lôts cit La¹¹⁷ nan dal õ dût tge^e ka le^e õ kwa nañ¹¹⁸ 10
 "My dog | my back | come along. | We will look." | Vegetation had
 grown.
 tõ nai nas dë lë kwa nañ^e ca' na^e ta' se gûn tea ge kwa nañ^e
 Fish | had become | creeks in. | Rocks | had become large.
 n gûn cõ ne kwa nan kakw^e tc'qâL ya^eni kakw^e kô win- 12
 It had become good. | Fast | he walked | they say. | "Fast | walk
 yaL c lôts ûL te'in ya^eni ne^e n gûn cõ nê kwa nan
 my dog," | he told him | they say. | Land | was good.
 kwûn tel sli nê kwa nãn kal e^e õ kwa nãn Le ne^e ha^e L ta'- 14
 Valleys | had become. | Had grown up | all | different kinds.
 ki tõ n ûs li nê kwa nãn sak tõ^e sli nê kwa nãn tcõ yî ha^e
 Water | had begun to flow. | Springs | had become. | "Again
 tõ bec^e aij^e niñ La^e tai nañ^e te'in ya^eni ts'i^e ka- 16
 water | I try. | You, | too, | drink," | he said | they say. | Brush | had
 grown up.

¹¹⁷ cit La means literally "my butt."

¹¹⁸ The suffix kwa nañ indicates conclusive evidence of something which has happened without the knowledge of the speaker.

le'a'ē kwa nāñ kakw te'qal ya'ni ne' cō'gī la ge c-
Fast | he walked | they say. | "Land | I made good, | my dog,"

2 lōts ūl tc'in ya'ni kw lō kakw kō'win yal c lōts
he said to him | they say, | his dog. | "Fast | walk, | my dog."

tc'ūn t'añ nes t'an kwāñ ya'ni na dil' na gī sa ne-
Acorns | were growing | they say. | Pine cones | were hanging.

4 kwa nañ nōñ k tcūñ nes ya nē kwa nañ t kō' ict s nes ya-
Tar-weeds | were ripe. | Chestnuts | were ripe.

nē kwa nañ k'ai' n cō nē kwa nañ tūn nūc et ga yekwa-
Hazelnuts | were good. | Manzanita berries | were getting white.

6 nañ¹¹⁰ Le ne' ha' L ta' ki n cō nē kwa nañ t ga ya mūñ la ce'
All | different kinds | were good, | for eating. (?) | Buckeyes

n gūn cō ne kwa nañ ūn tcūñ et cī nē kwa nāñ Lō tcō nes-
were good. | Peppernuts | were black. | Bunch grass | was ripe.

8 da nē kwa nañ a dīts kw i ya nē kwa nañ na kwōñ būn da-
Grasshoppers | were growing. | Clover | was with seed.

ye ē kwa nañ cac dūñ n gūn cō ne kwa nañ ts'ūs nōe kwī-
Bear-clover | was good. | Mountains | had grown.

10 ya nē kwa nañ se kwī ya nē kwa nañ L ta' ki tce ga yañ
Rocks | had grown. | Different kinds | they eat
n gūn cō nē kwa nañ c lōts cō i dūl la ge tōnai kwī ya nē-
were good. | "My dog, | we made it good." | Fish | had grown

12 kwa nañ tce ga mūñ tō sī' dūñ na nī dē le gūn t'ē L ta'-
they will eat. | "Water-head-place | we have come | now." | Different kinds
ki nes ya nē kwan nañ na hes del' ya'ni kw lō hūl nai-
are ripe. | They went back | they say, | his dog | with him. | "We will go
back,"

14 dūl tc'in ya'ni kakw ts'ūs nōe kwī ya nē kwa nañ
he said | they say. | "Quickly, | mountains | have grown,"
tc'in ya'ni kwūn tē le kwa nañ ne' Lō yac ga ict s kwī-
he said | they say. | Flat had become | land. | Trout | had grown.

16 ya nē kwa nañ tō n cōn n gūs li ne kwa nañ kakw kō-
Water | good | was flowing. | "Fast | walk.

win yal L ta' ki n gūn cō nē kwa nañ cō i dūl la ge kwa nañ
Different kinds | have become good, | we have made them good,

¹¹⁰ The root is -gai, "white."

c lōts kō wūn sūl le ne' n gūn cō ne ts'i' nes ya nē kwa-
my dog. | It is warm. | Land | is good.' | Brush | has grown.

nāñ L ta' ki ka l'a' ē kwa nāñ nō nī gūn La nē kwa nāñ 2
Different kinds | have come up. | Grizzlies | have become many.

t'a kwil iñ Le kwī ya nē kwa nāñ tō n gūn cō nē kwa nāñ
Birds | have all grown. | Water | has become good.

Lō' kwī ya nē kwa nāñ in tce' Lan na ga yē tc'e ga yan- 4
Grass | has grown. | Deer | many | walk | they will eat.

mūñ Le ne' ha' nes ya nē kwa nāñ Lan L ta' ki Lō'
All | have grown. | Many | different kinds | grass

ka l'a' ē kwa nāñ wūn dō būn nē kwa nāñ dō kwī na ye 6
have grown. | Some | were small | could not grow

wūñ kwa nāñ L' gūc gūn La nē kwa nāñ bī nē dō tel
some | were. | Rattlesnakes | have become many. | Water-snakes

gūn La nē kwa nāñ ts'ūn tel ta tc'ūl atc ē kwa nāñ gūn La- 8
have become many. | Turtles | have come out of water | have become many.

nē kwa nāñ Lan L ta' ki kwī ya nē kwa nāñ ts'ūs nō'
Many | different kinds | have grown. | Mountains

kwī ya nē kwa nāñ kwūn tel sli nē kwa nāñ kakw gūn ya. 10
have grown. | Valleys | have become. | "Fast | walk.

tō tac nāñ niñ La' tai nāñ tc'in ya' nī kw lō
Water | I drink. | You, | too, | drink," | he said | they say | his dog.

gūn t'ē na nī dūl le kūn dūntc nas dūl li nē c lōts òn t- 12
"Now | we are coming back. | Close | we are, | my dog. | Look

gūc de k'a ts'ūs nō' kwī yan kwañ nes yan L ta' ki
here. | Mountains | have grown. | Have grown | different kinds.

se kwī ya nē kwa nāñ ts'i' kal'a' ē kwa nāñ Le ne' ha' 14
Stones | have grown. | Brush | has come up. | All

L ta' ki nes ya ē kwa nāñ na nī dūl tē le kūn ūn dūn ne
different kinds | are growing. | We are about to arrive. | It is near,

c lōts ūl tc'in ya' nī nac dac tē le hai de' tc'in ya' nī 16
my dog," | he said to him | they say. | "I am about to get back | north" |
he said | they say,

a te'ūñ' nac dac tē le hai de' nac dac tē le hai de' nac-
to himself. | "I am about to get back | north." | "I am about to get back |
north. | I am about to get back

dac tē le hai de' tc'in ya' nī a te'ūñ' 18
north," | he said | they say, | to himself.

kwūn Lāñ
All.

III.—THE SECURING OF LIGHT.

(First Version.)

kw̄ sī nō̄ ū̄ cañ dī nūk' yā nī ū̄ tūn̄ yā nī dī sē
 His head | he placed | south | they say. | It was cold | they say. | West
 2 kw̄ sī nō̄ ū̄ cañ yā nī ū̄ tūn̄ yā nī dī dē kw̄ sī
 his head | he placed | they say. | It was cold | they say. | North | his head
 nō̄ ū̄ cañ yā nī ū̄ tūn̄ yā nī dī dūk' kw̄ sī nō̄ ū̄ cañ
 he placed | they say. | It was cold | they say. | East | his head | he placed
 4 yā nī gūn̄ sūl̄ yā nī kw̄ sī tā yac tē le¹²⁰ k'at dē
 they say. | It became warm | they say | his head. | "I shall go | soon."
 tc't tes ya yā nī naLgī dī ean̄ ci yē būn̄ tc'in̄ yā nī
 He started | they say. | "Dog | what | mine will be!" | he said | they say.
 6 Lan̄ Lta' kits cō̄ bel̄ aiē yā nī yai in tañ̄ na neL tāl̄
 Many | all kinds | in vain | he tried | they say. | Mole | he kicked out
 yā nī dōs djī ya ne tc'in̄ yā nī na neL tāl̄ yā nī
 they say. | "I do not want it," | he said | they say. | He kicked out |
 they say,
 8 Lōn̄ te' gē nēcts dī kwūc clō būn̄ tc'in̄ yā nī kā
 long-eared mouse. | "This | I guess | my dog will be" | he said | they say. |
 kūc wō̄ naL̄ nes dūn ne Lē nes dūn̄ c wō̄ nā ūn̄ Lōn̄ nō̄
 go. | It is far. | Night far. | Are you hungry? | Squirrel | you want
 10 tei yañ̄ ūc gañ̄ dō ye dō nō djī ya ne tc'un̄ t'añ̄ nō̄
 I kill?" | "No. | We do not want it. | Acorns | we want,
 djī ya ne na kwōñ̄ nō djī ya ne kā kō wō̄ dūL na-
 clover | we want." | "Come, | travel. | Swim across."
 12 nō' bīc¹²¹ tc't tes dē yā nī tc' gūn̄ dūL yā nī dō yē
 They went | they say. | They went along | they say. | "I am tired.
 hē e nacyic¹²² nō' tīc te'le yā nī kā gi dūL tc'in̄
 I will rest. | Lie down." | He sang | they say. | "Come, | we will go," |
 he said
 14 yā nī kūn̄ ūn̄ dūn ne kwūl lūc ūn̄ tc'in̄ yā nī nō kwē
 they say. | "It is close | I guess" | he said | they say. | "Your feet

¹²⁰ The verb has an unusual and interesting form if it has been correctly recorded. Either te se ya tē le or tūcac tē le would have been expected.

¹²¹ The root is -bīc, -bē. Cf. Hupa -mē (III, 240). Hupa does not have a corresponding form -mūw.

¹²² The root, -yic, is probably connected with a monosyllabic noun meaning "breath."

n cōñ tc't tes de^e ya^eni dō na dūl tcañ tc'gāL ya^eni
are good!'' | They went on | they say. | He did not eat a meal. | He
walked | they say.

tō cañ tañan ya^eni kūn ûn dûn ne kwûl lûc ûñ c lôts 2
Water | only | he drank | they say. | "It is becoming close | I guess, |
my dog."

yai in tañ^e s'ûs k'qñ kwan tcfûn wi ye tc'nel in^e wa in yai
Mole | had built a fire | tree under. | He looked at it. | He went around
wak^e¹²⁸ ts'ûl san ya^eni da nî cañ sûl gîts ûñ gî s'ûs 4
to one side; | he saw him | they say. | "Who is he?" | "Lizard it is. | Fire
he has built,

k'qñ kwan tcûn wi tc'ûñ^e te'in ya^eni Lôntc'ge^e nêcts
tree | under," | he said | they say | long-eared mouse.

wak^e wai dûl nô te'ôL sañ ûñ ye sa ne nô nô' dûl 6
"One side | we will go around. | He might see us." | "House | stands. |
You stop here.

nô tc'ûñ^e kûn nûc yic ca sûg gin de^e û Lôl k'ekit to^e
To you | I will tell. | Sun | when I carry | its straps | you must bite off.

yac bûñ bûL nûn e gin tel nôl te na^e bûñ be nôl ke^e de^e 8
With | I shall carry | you must leave. | You finish when

cô' qô bûñ n hûntc bûL te'in ya^eni djañ ha^e sô' tî bûñ
you must poke me | your noses | with," | he said | they say. | "Here |
you lie.

k'a di^e gûL gel^e de^e yî he dûl ske^e 10
Soon | might when | you go in | after me."

ye tc'gûn yai ya^eni tc'si tcfûn ye bi^e dôc djî ya ne
He went in | they say, | Coyote | house in. | "Not I want

tc'an n tûc lal c teô he û^e ya^etc'in ya^eni c teô 12
food, | I will sleep, | my grandmother." | "Yes," | they said | they say. |
"My grandmother

c gal tcôs wa tcô he û^e na^e si^e bi^e tc'ûs kat' ya^en-
give me | blanket." | "Yes, | here." | Head | in it | he covered. | "You
sleep,

tô' la le ya^en tô' la le ya^en tô' la le di djî tc'ûs wôl k'ûn- 14
you sleep | you sleep." | "What | makes noise? | Before

nûñ dôkwa ni ya^en tô' la le ya^en tô' la le ya^en tô' la le
it did not do that." | "You sleep, | you sleep, | you sleep."

nes tcût c teaitc c teô n tûc lal ne^en tcag te sî ya ye 16
"I am afraid of you, | my grandchild." | "My grandmother, | I was
dreaming, | country large | I have traveled.

¹²⁸ This adverb and the prefix, wa-, in the preceding word do not occur in Hupa unless it is that used in verbs of giving, etc. (III, 44).

dō yī he^e ya^en tō' la le ya^en tō' la le ya^en tō' la le ya^en-
I am tired." | "You sleep, | you sleep, | you sleep." | They slept,

2 tes laL ya^enī Lōn tc'ge^enēcts nant ya^enī kwūnte
they say. | Long-eared-mice | came back | they say. | Their noses
būL ts'ūs qōt ya^enī ka^e be nīl ke^e tc'in ya^enī Lōn-
with | they poked | they say. | "Well, | I have finished" | he said | they
say, | long-eared-mouse.

4 tc'ge^enēcts ð dai^e tc'e na' dūL tc'in ya^enī
"Outside | you go," | he said | they say.
nūn s'ūs dūk k'e^e ya^enī ca nūn s'ūs gin ya^enī tc'e-
He got up | they say. | Sun | he took up | they say. | He carried it out

6 n gīn ya^enī ka^e aL te na kūc dūn na^e yai in tañ^e
they say. | "Well, | come on, | we will run." | Mole
ts'ūL san ya^enī ca tegin tc'in ya^enī sūL gīts ts'ūL-
saw them | they say. | "Sun | he carries," | he said | they say. | Lizard |
saw them

8 san ya^enī ca tegin kwañ tc'in ya^enī tcūn nūn-
they say. | "Sun | he has carried," | he said | they say. | Stick | he took up
s'ūL tan ya^enī ye na nel gal ya^enī tc'yantc nūn-
they say. | House | he beat on | they say. | Women | got up

10 s'ūL t k'a^e nāk ka^e ha^e kūc tes nai ya^enī tc'si tcūn
both. | They ran | they say. | Coyote
kwūn tes yō ya^enī kwūn i yōl ya^enī kakw kūc wō^e naL
they chased | they say. | They followed him | they say. | "Fast | run,

12 clōts tc'in ya^enī ûL tc'in ya^enī kw lō dō yī he^e
my dog," | he said | they say. | He told | they say | his dog. | "I am tired
gūn t'ē tc'in ya^enī tc'si tcūn ye lin dūn kūn ûn dūn ne
now," | he said | they say, | Coyote. | "Yelindūf is getting close,"

14 tc'in ya^enī tōL cūn^e kwōt hai k'wūt ta' kūn dūn ne
he said | they say. | "Black water creek | this | country | close
yī ye dī nes ûn dūf ye s^eane tc'in ya^enī ûL tc'in
there | this | far | house | stands," | he said | they say. | He told

16 ya^enī kw lō ya tcūl sai k'wūt' bes gīn ya^enī st'ō^e cō^e-
they say | his dogs. | Yatefūl sai k'wūt' | he carried it up | they say. |
"Nearly | I made it good,
gī la ge hai yī ya^e tc'in ya^enī he ū^e st'ō^e cō^e gūl la-
that," | they said | they say. | "Yes, | nearly | you made it good.

18 ce kwa nañ dō be nōn sūn kwan nañ nōn del^e ya^enī tc'-
You were not hiding it." | They stopped | they say | women.

yante se ð'le ha ta' nō nō' del dūñ ha' se ð'le ha ta'
 "Stone | you become | there | where you are sitting, | stone | become." |
 There
 se slin'ya'ni dō ke gînes ya'ni se slin nût hai- 2
 stone | they became | they say. | They didn't speak | they say, | stone | they
 became because. | Up
 dûk¹²⁴ tc'geL ya'ni tk'an¹²⁵ yi dûk' tk'an dûn
 he carried it | they say. | Ridge | up | ridge
 kas giñ¹²⁶ ya'ni ye bi' ye na gûtya ya'ni dō dan cō' 4
 he brought it | they say. | House in | he went again | they say. | Nobody
 i kōne ye bi'k' nast gets ya'ni tc'enantya ya'ni
 knew it. | House inside | he looked around | they say. | He went out
 again | they say.
 c tûg gûnt'ats ya'ni dî kâl dac bûn dja' hî gûl kâl- 6
 He sliced it up | they say. | "This | shall come up | the | is going to be
 day when.
 de' dî a tce ge gût cûk¹²⁷ ôl yi bûn dja' kwet nûn kâl-
 This | atcegegûtcûk | shall be called | afterward | shall come up.
 dac bûn dja' sun Lants kâl dac bûn dja' c tûg gût t'as 8
 Sunlante | shall come up." | He sliced
 ya'ni Lan c tûg gût t'as ya'ni Lan gô ya ne' bûn dja'
 they say | many. | He sliced | they say | many. | "Stars | shall be
 di te'in ya'ni ya'ac ya' bi' ūn' gô ya ne' ya'ni 10
 these" | he said | they say. | He put up | sky in | stars | they say.
 nût dô' sût ta' cō' tc'ûl lag dî ca ka nac bûn dja' dî-
 All gone. | First | he fixed, | "This | sun | shall come up | east.
 dûk' k'ê nac bûn dja' ca ūna na dac bûn dja' ca te'in 12
 It shall go down. | Sun | shall go around | sun," | he said
 ya'ni dî Le' na gai bûn dja' ūna na dac bûn dja' ca
 they say. | "This | night | shall travel. | It shall go around. | Sun
 sûl bûn dja' na gai ūstûn bûn dja' di nâk ka' 14
 shall be hot. | Moon | shall be cold, | these | two."
 c ta' dî cō' da'¹²⁸ c nô dûn¹²⁹ wûn tôL gûc ūn' c nân
 "My father | something | up." | "Keep still. | Might be frightened." |
 "My mother

¹²⁴ The direction is west, hai dûk' meaning up hill, not east as it often does.

¹²⁵ Cf. Hupa dûk kan.

¹²⁶ Cf. bes giñ above used of the start at the foot of the mountain.

¹²⁷ The name of certain bulbs, probably growing in clusters.

¹²⁸ Most likely incomplete because of the interruption.

¹²⁹ "Shut up," was the only meaning obtained. Its relations are quite unknown.

dī cōe kālēa^e kwañ ònt gūc dek'a a bī ye nūn dac na-
something | has grown. | Look | there." | "Stop, | come in, | lie down
again."

2 nūn tūc ònt gūc dī cōe kālēts tc'yante stīñ ya^e nī
"Look, | something | is coming up." | Woman | lay | they say.

ni ic e nān dī dījī tc'gūc te^e L^eññ he û^e nūn ûn dûk.
"Say, | mother | what? | It is getting red." | "So it is. | Yes. | Get up."

4 k'ee e nān ònt gūc L^eññ ha^e ts'ûs nōe tûs sañ yū^e
"My mother, | look." | "So it is. | Mountains | I see. | Over there,

La^e n cōñ ûñ gī tc'gūs te^e n gûn cōñ ûñ gī e nān dī cōe
too, | it is beautiful. | It is dawning. | It has become beautiful." | "My
mother, | something

6 kas yai e nān ts'ûs nōe de lûg n tca' ûñ gī qal ûñ gī
is coming up. | My mother, | mountain | burns, | large it is. | It moves,
e nān n dûl in^e ûñ gī c ta^e dī kī yō i ca ûñ gī k'ē gûn-
my mother, | we can see." | "My father, | what | yonder?" | "Sun it is." |
"It is going down.

8 nac ûñ gī ta ûn yai tc'in ya^e nī k'wûn nûñ kwān t'i
It went in the water," | he said | they say. | Yesterday | it did the same.

n tût dûl la^e c kik tce' sût dī cōe kas yai ò^e t gûc c ta^e
"We will sleep. | My boys." | "Wake up. | Something | is coming up, |
look. | My father,

10 dī kī kas yai ònt gûc dō na gai a n t'ē û wē qal-
what | comes up! | Look." | "No. | Moon | it is." | "O yes. | It moves.

ûñ gī¹⁸⁰ c ta^e kālēts ûñ gī c ta^e tcō yih^e tc'gûc te^e.
My father | it is coming up. | My father | again | it dawns.

12 ûñ gī c ta^e hî gûl kal ûñ gī yis kan ûñ gī na gai yō yî-
My father | day breaks. | It is daylight. | Moon | is up there.

ha^e ûñ gī c ta^e n i kts qal ûñ gī k'ē gûn nac c ta^e he û^e
My father | slowly | it moves. | It goes down, | my father." | "Yes,

14 k'ē nac tel ûñ gī cōe gî la ge na gai k'ē nac bûñ nák ka^e
it will go down | I fixed it. | Moon | will go down." | Two

djîñ s'ûs tiñ tc'si teûn ya^e nî
days | lay | Coyote | they say.

kwûn Læñ.
That is all.

¹⁸⁰ He notes the fitness of the name "traveler."

IV.—THE SECURING OF LIGHT.

(Second Version.)

di se^e kw si^e nōñ 'qñ ya^e nī di de^e kw si^e nōñ 'qñ
 West | his head | he placed | they say. | North | his head | he placed
 ya^e nī di nūk' kw si^e nōñ 'qñ ya^e nī di dūk' kw si^e 2
 they say. | South | his head | he placed | they say. | East | his head
 nōñ 'qñ ya^e nī gūn sūl ya^e nī kw sūn da^e ò na si la lē
 he placed | they say. | It became hot | they say | his forehead. | "I
 dreamed
 ca di dūk' tc't tes ya ya^e nī Lōn te' ge^e necte tak' 4
 sun." | East | he started | they say. | Long-eared mice | three
 s'ùl sañ ya^e nī klō tc't teL tñ ya^e nī a tei^e nōl sūt de
 he found | they say. | His dogs | he took along | they say. | "My heart |
 falls
 tak' clō i sa nī tc't teL tñ ya^e nī ca ò ye te' nin ya 6
 three | my dogs | I find." | He took along | they say. | Sun | under | he
 came
 ya^e nī beL k'e tcein nac būñ nan dac būñ eûñ qō būñ nûntc
 they say. | "Ropes | you must bite off, | you must come back, | you must
 poke me | your noses
 bûl wa tcō wa^e añ tc'òL yòL ya^e nī n tō' la le n tō' la le 8
 with." | Blanket | through | he blew | they say. | "You sleep, you sleep."
 di da ûñ tc't tes gin ya^e nī ca te gî ne tcin na ye
 From the east | he carried it | they say. | "Sun | he is carrying" | one
 says.
 ba gûñ tc' nin ya ya^e nī st'òe cō gî la ge be nôñ sûn- 10
 Coast | he came | they say. | "Nearly | I fixed it." | "You were hiding it.
 kwañ ûñ gî se ò' le bûñ hai sô' yin dûn ha^e tes gin
 Stones | become | the | you stand place." | He carried
 ya^e nī ca
 they say | sun. 12
 kal dac a tci gût teûk teô sûn Lans sût tûl dac gô ya ne^e
 "Morning star | atcigût teûk teô, | sûn Lans, | evening star, | stars."
 s'ùs da ya^e nî kw tci^e nañ a ya^e nî na gai ca bent'a 14
 He sat | they say. | His mind | moved about | they say. | "Moon, | sun, |
 you fly up
 ya bi^ek' be nûn La gô ya ne^e Le dûn ka sûn yac bûñ k'e-
 sky in. | You jump up | stars. | Morning | you must come up, | you must
 go down,

nin yac būñ ne^e bī na hūn dac būñ dī dūk' Le dūn ka-
world | you must go around. | East | morning | you must come up again.

2 na sūn dac būñ can dī mūn dja^e
Sunshine shall be."

s kits tc'e nūn ya ya^e nī ò dai^e dī dīl^e s ta^e tc' yante
Boy | went out | they say, | outside. | "What, | my father?" | Woman

4 tc'e nūn ya ya^e nī gō ya ne^e ka le^e kwañ ūñ gī ya bi^ek'
went out | they say. | "Stars | have sprung forth | sky in."

Le ne^e ha kwa^ea ya^e nī L ta^e ki^e
All | gave him | they say | different things.

V.—THE STEALING OF FIRE.

6 kwōñ^e n dō^e ya^e nī kwōñ^e n dō^e hūt ski na tēl¹²¹
Fire | was not | they say. | Fire | was not when | boy | orphan

gūl ge^e ya^e nī tc'e gal ya^e nī tce^e ya^e nī tes iñ^e
was whipped | they say. | He was thrown out | they say. | He cried | they
say. | He looked

8 ya^e nī kwōñ^e s^e an i tc'in ya^e nī kwōñ^e ūs san tc'uñ ni
they say. | "Fire | lies," | he said | they say. | "Fire | I find" | he says.

ski dan tēi òl ge^e tc'e nō' yas ò' tgūc tc'en yai ta tēi
Boy | who | whipped! | Go out. | Look." | He went out. | "Where

10 kwōñ^e ūs san di de^e kwōñ^e ūs sañ òn tgūc ò' tgūc
fire | did you see?" | "North | fire | I saw. | Look." | "Look,

Le ne^e ha^e ski kwōñ^e yil sañ kwāñ L ūñ ha^e ò nō' lāñ
all. | Boy | fire | has found." | "So it is. | Go after

12 kwōñ^e ta tēi tc'si teūñ kwa tō' yac tc'lē lintc ta tēi
fire. | Where | Coyote! | Go for him. | Humming-bird | where?

kwōñ^e lāñ ka^e tc'lē lintc tc'nūn yai tc'si teūñ tc'qal
Get him." | "Well, | Humming-bird | came. | Coyote | walks."

14 la^e ba^e ūñ tō' yas kwōñ^e ò nō' lāñ
"Ten | go. | Fire | get."

tc't tes yai ya^e nī tc'nūn ya ya^e nī cīc bī^e kwa ne^e
They went | they say. | They arrived | they say | Red mountain. | His
arms

16 ts'ūs la ya^e nī kwōñ^e k'wūt' djī kwōñ^e tcō kwōñ^e k'wūt'
be held around it | they say. | Fire | on | Spider | fire | on

¹²¹ The word seems to be used of one entirely without relatives.

s'ús tñ̄ yā ní tc' nñ̄ kñ̄t̄ yā ní tc' sí tcñ̄ a cȭ fíl le¹³² 2
 lay | they say. | They arrived | they say. | "Coyote | dress yourself."
 a tcȭ fíl le¹ tcñ̄ û nȭ tc' in yā ní he û̄ tc' in yā ní
 "I will dress myself | tree | behind," | he said | they say. | "Yes," | he said | they say.
 kw sī nes slin kwñ̄n yā ní a dē tc' ús Lȭ kwñ̄n yā ní 4
 His head | long | had become | they say. | He had girded himself | they say.
 ð' t gûc̄ s gā c̄l yē c̄l ñ̄n dñ̄t̄ tc' in yā ní te lë lñ̄t̄c̄
 "Look at | my hair | mine, | cousin," | he said | they say. | "Humming- 6
 bird,
 kā nñ̄ a cȭ fíl le¹ he û̄ tcñ̄ nȭ L tñ̄ō s'ús lin kwan
 come, | you | dress yourself." | "Yes, | tree behind." | Blue | he had become
 yā ní L tcík̄ ûs le¹ tc' in yā ní te lë lñ̄t̄c̄ cȭ tñ̄g gûc̄
 they say. | "Red | I am," | he said | they say, | Humming-bird. | "Look
 at me." 8
 kā nȭ dȭ ðl k'an nñ̄c̄ dac̄ kwȭñ̄ n dñ̄i ûn gí ta tei kā
 "Well, | go ahead, | build a fire, | I will dance." | "Fire | is not." |
 "Where?"
 k'ûñ̄ kwȭñ̄ n dñ̄l iñ̄ te' in yā ní nñ̄c̄ dac̄ Le nē hā
 Just now | fire | we saw," | he said | they say. | "I will dance | all
 c nȭl iñ̄ te' dȭ le yí ban tak' tc' dȭ le ca nñ̄c̄ dac̄
 look at me. | Sing | eight | sing | for me. | I will dance," 10
 kac̄ gñ̄n t gñ̄n ni¹³³ he û̄ yān yā ní Le nē hā nñ̄n yai
 he exhorted them. | "Yes," | they said | they say. | All | came.
 tc' gñ̄n dac̄ yā ní gñ̄n t'ë kwȭñ̄¹³⁴ qal tcñ̄ na dȭl-
 He danced | they say. | Now | fire | walked. | "Wood | pile up."
 ā he û̄ teñ̄ nat gñ̄l āī te' gñ̄n dac̄ yā ní tc' sí- 12
 "Yes." | Wood | was piled up. | He danced | they say, | Coyote.
 tcñ̄n te lë lñ̄t̄c̄ tcñ̄n nat gñ̄l āī û̄ laī te' nes da
 Humming-bird | wood | piled up | its top | he sat
 yā ní tc' sí tcñ̄n kw dñ̄cē teñ̄ nat' na kā hā yā ní 14
 they say. | Coyote | his shoulders | licked | both | they say.
 kwȭñ̄ dȭ slñ̄n dñ̄ kwañ̄ yā ní te lë lñ̄t̄c̄ te' sí teñ̄n
 Fire | did not laugh | what he did | they say. | Humming-bird | Coyote

¹³² This and the following word consist of the reflexive a t(d)-; cȭ, well; a-, verbal prefix; root -le, to do. The t seems to drop in the imperative form.

¹³³ kac̄, plural third person of the pronoun; gñ̄n, postposition; t gñ̄n ni = Hupa dñ̄ wen ne. The word is said to be usually employed of public speaking.

¹³⁴ In the use of "fire" for dñ̄i kwȭn teȭ, its possessor, we may see a figure of speech or an actual identification of the two.

1 L tc'ûñ^e ke nec nî dac de^e kwôñ^e tc'el tac bûñ tc'si-
 together | talked | "I dance when | fire | you must carry out." | Coyote
 2 tcûñ tc'nûn dac kw tcôk s'ûs nat' ya^enî kwôñ^e te'-
 danced. | His testicles | he licked | they say. | Fire laughed
 gûl lañ ya^enî te lê linct kwôñ^e te'e iLtan ya^enî s'ûs-
 they say. | Humming-bird | fire | he took out | they say. | He built a fire
 4 k'an ya^enî na gûl kal hai da^eûñ ya^enî ts'ûs nô^e
 they say. | He walked back | from the north | they say. | Mountains
 s tûg gûn Lûl na gûl Lûl ya^enî hai da^eûñ Le ne^e ha^e na-
 he set on fire. | He burned over | they say. | From the north | all | people
 6 nec kwôñ^e ye tel tan ya^enî n cõñ kwa^ela Ge tc'si-
 fire | took | they say. | "Well | he did | Coyote
 tcûñ kwôñ^e tc lê linct n cõñ kwa^ela Ge kwôñ^e k't-
 fire. | Humming-bird | well | he did | fire | he stole."
 8 tel tcô de dî nûk' tûn Lût tc'si teûñ na nec Le ne^e-
 "South | you burn, | Coyote. | People | all
 ha^e kwôñ^e bî ye^e bûñ he û^e kac bî^e tûc LûL dja^e yôk'
 fire | theirs | will be." | "Yes, | tomorrow | I will burn." | "Way
 10 ne^e û na nûn Lûb bûñ ya^ekwôL tc'in ya^enî tc't te Lût
 earth | around you must burn," | they told him | they say. | He burned along
 ya^enî ô t'ûk^e gûn t'ê ne^e L^eût na nî Lût de Le ne^e ha^e
 they say. | "Way back | now | earth middle | we have burned. | All
 12 kwôñ^e ye tel ta ne tc'in ya^enî gûn t'ê na nî dûl le
 fire | have taken," | he said | they say. | "Now | we are getting back.
 kak^e gûn ya^el kûn dûn ne i gîlût ûñ gî he û^e na nî de lê-
 Quickly | walk. | Close | we are burning." | "Yes, | we are getting back.
 14 kw^eñ n^eñ na nî de le
 We are back."

kwûn Lañ

All.

VI.—MAKING THE VALLEYS.

kwí yañ te'yan k'úcts Le ne^e ha^e di bañ in tce^e
 Old men, | old women, | all | to other side | deer
 ò tc'fñ^e na sañ^e ya^eni Lañ c kik¹⁸⁵ nō' il bññ¹⁸⁶ La^e. 2
 to them | moved | they say | many. | "My children | you must stay. | One only
 ha^e n he òL ka kwic¹⁸⁷ yis ka nit' ta kwil tñt ya^eni gñL-
 we will pass the night." | Daylight when | they were not home | they say. |
 It was evening
 gel^e ya^eni tea kw gñL gel^e ya^eni yis kñt ya^eni tcō- 4
 they say. | It was very dark | they say. | It was day | they say. | Again
 yí ha^e yí gñL kñt ya^eni s djí dñt sút dí¹⁸⁸ ya^etee' ya^eni
 it was daylight, | they say. | "I am lonesome," | they cried | they say.
 cöt na yail k'ñt ya^eni kwññ^e ñL gñL lñt ya^ehes iñ^e 6
 In vain | they built a fire, | they say | fire. | It was evening when | they
 looked,
 ya^eni djiñ hñt ò nñt kwa^e ò ta^e kwa^e dñ na nec
 they say; | day time, | mother | for | father | for. | Did not come back
 ya^eni 8
 they say.
 n dñt dac tc'in ya^eni k'i leaks kwí yants t'ekts
 "Let us dance," | he said | they say, | "boys | larger boys | girls."
 he ë tc'in ya^eni lan tó' yas n dñt dac tc'in ya^eni 10
 "Yes," | he said | they say. | "Many | come, | we will dance" | he said |
 they say.
 se ë dñntc tc'e gñL le^e ya^eni de nō' yas c kik t'ekts
 Sparrow-hawk | sang | they say. | "Here | come | my boys | girls
 de nōL kñt tc'in ya^eni n gññ dac ya^eni Lañ c nññ 12
 here | come," | he said | they say. | They danced | they say, | many. |
 "My mother
 dñ ha^e na fñt ya ye c ta^e dñ ha^e na fñt ya ye n dñt dac
 you haven't come home. | My father, | you haven't come home. | We will
 dance."
 Lan yil kai se ë dñntc kw si^e da^e t'a^e wñL k'úts ya^eni 14
 Many | days | sparrow-hawk | his head | feather | put in | they say.

¹⁸⁵ Cf. Hupa xe xaix, "boys" (I, 164, 16).

¹⁸⁶ The root is -il, used in the plural only.

¹⁸⁷ Literally "night will pass for us," n he being used as object not subject, and the verb being clearly active in form. Cf. the Hupa use of verbs from the root -weL -wil -wiL with the same meaning except that -weL is used of darkness and -ka of the dawn.

¹⁸⁸ The last half of the word is of uncertain connection, the first part is "my heart."

nûn dac kwâñ tûn Le^e djiñ hût ya^enî tût da^ea^e di see^e
They danced | night, | day-time | they say. | "We will take it | west

2 kwûn tel bî^eûñ^e nûn dac t gûn nais^eqñ ya^enî ne^en ce^e
valley in." | They danced. | They turned around | they say, | Mud springs in.
tcô bî^e¹²⁰ tô nô tc'ûl tal ya^enî hai se^e yî tes^eañ ya^enî
Water | they kicked out | they say. | Down hill | they took it | they say.

4 sais^ean bî^e n gûn dac ya^enî t gûn nais^eqñ ya^enî hai de^e
Sand in | they danced | they say. | They turned around | they say. | North
yî tes^eañ ya^enî kwûn tel ts bî^e hai ban ha^e nai nûn^eqñ
they took it | they say. | "Valley small" | the other side | they took it across

6 ya^enî hai da^eûñ yî da^eûñ yî tes^eañ ya^enî kô wûn tel
they say, | from the north. | From the north | they took it | they say. | Level
kwe^e bûl nais^ean ya^enî kwûn tel bî^e dî nûk' yî-
feet | with | they took it around | they say. | Valley in | south | they
took it

8 tes^eañ ya^enî yî nûk' yî ga^eqL ya^enî te'ûñ de gût-
they say. | South | they were carrying it | they say. | Sound | they heard
ts'an ya^enî
they say.

10 skîk n gûn dac kwañ dô ha^e ô ts'ûn^e na hes sût yai
"My children | have been dancing. | Not | to them | you went home,"
tc'in ya^enî nalt kût ya^enî ne^e gûn tel ya^enî kwûn-
he said | they say. | They came back | they say. | Ground | was flat | they
say. | Valley

12 tel sliñ^e ya^enî dî nûk' kin nec gûl sûl ya^enî dî nûk'
became | they say. | South | talking was heard | they say, | south.
dî dûk' kin nec gûl sûl ya^enî ô yacts ya^ete'ô sûl san
East | talking was heard | they say. | Little | they heard

14 ya^enî nût dô^e ô da^e ka nqL ts'î^e ya^enî dî de^e tû da^e
they say. | It was gone. | Voices | they heard again | they say. | North |
voices
tûl sûl ya^enî ô t'akw yî de^e ô da^e gûl sûl ya^enî
came | they say. | Beyond | north | voices | came | they say.

16 nes dûñ^e ô t'akw yî de^e ô yacts na ya^edi ts'eq ya^enî
Far | beyond | north | little | they heard again | they say.
ha ge^e dûñ^e ô da^e ye nal tsûl ya^enî nût dô^e ya^etc'ô sûl-
Long time | voices | come again | they say. | It was gone | they heard

¹²⁰ ne^e "land," n ce^e "bad," te^e "big," bî^e "in"; a large mud
spring surrounded by mire. This spring disappeared after the earth-
quake of 1906.

sañ yañ ni dñ nuk' nes dññ ñ dañ gül sül yañ ni ha-
they say. | South | far | voices | came | they say. | Long time

geñ dññ ñ dañ ye nañ tsül yañ ni kwün tel tcö biñ hi- 2
voices | came again | they say. | Round valley in | south

nuk' ñ dañ yin nañ tsül yañ ni kól götc tcö biñ kwün tel-
voices | came | they say. | Little Lake | valley becoming when

të lit kwün tel n tcag tñ lit ha geñ dññ nün dac yañ ni 4
valley | to be large when | long time | they danced | they say.

yö yin nuk' nes dññ n gún döñ yañ ni yö k'üñ yö yin nuk'
Far south | far away | it vanished | they say, | way off | far south.

yin nañ üñ ñ yacts na de güt tsan yañ ni neñ k'wüt' nas- 6
From the south | little | they heard again | they say. | Land on | it was
again because

liññ ût kwän hüt na güt tea' yañ ni tc'üñ neñ l'üñ nas-
it was big again | they say | noise. | World middle | it had become when

liññ kwan hüt tc'üñ gún tea' gún t'ë kün dññ nas liññ 8
noise | increased. | Now | close | it became

yañ ni nai ga qñl yañ ni yin nañ ñ t'akw yin deñ nai ga-
they say. | They were bringing it back | they say. | From the south | beyond |
north | they were bringing it back

qñl yañ ni neñ ü teñ dññ hai dañ üñ nai hes qññ yañ ni 10
they say. | "World-its-tail-place" | from the north | they took it back |
they say

hai dañ üñ wün güt tñ yac yañ ni wün in tceñ gül le
from the north. | Some | became old | they say. | Some | deer | became

yañ ni ñ ts'in ne yañ dö mün yañ ni tc' nün nas yañ ni 12
they say. | Their legs | became small | they say. | They ran off | they say.

ts'üñ biñ nö ni gül le yañ ni kün dün nas liññ yañ ni
Brush in | grizzlies | they became | they say. | Near | it became | they say.

ts'üs nöñ biñ yañ ni ye gún nac yañ ni dñ dañ üñ kün dün te 14
Mountains | among | they went in | they say. | From the north | very close

nas liññ yañ ni tc'üñ kí nöñ del hai dük' ye gín naiñ
it became | they say. | Noise | went. | East | they went in

yañ ni yin nuk' yin gún nac yañ ni hai nuk' k'añ se tañ dññ 16
they say. | South | they went in | they say. | South along | Rock creek

ye gín naiñ yañ ni n gún döñ yañ ni
they went in | they say. | It vanished | they say. |

kwün lāñ
All.

VII.—THE PLACING OF THE ANIMALS.

s kik teLküt ya^enī nāk ka^e bel tc'ttes lai ya^enī
 Boys | went | they say, | two. | Ropes | he carried | they say.

2 gūl k'ān ya^enī kac kīts na tc'ō' Lō k'ilekts¹⁴⁰ nāk ka^e.
 A fire was | they say. | Old man, | "Set snare | boys, | two in a place
 ta ha tc'ō' li^e dja^e nāk ka^e tcūn na dōl^e a^e būn nāk ka^e nāk-
 let be caught. | Two | sticks | let stand on end." | Four

4 ka^e¹⁴¹ tes del^e ya^enī ts'i^e bi^e na t gūt Lōn ya^enī te'ūs-
 went | they say. | Brush in | he set snares | they say. | He caught
 li^e¹⁴² ya^enī La^e tcō yī ha^e būn t gī yōt¹⁴³ te'ūs li^e ya^enī
 they say | one. | Again | he drove, | he caught | they say.

6 ts'i^e k'wūn nō'qān ya^enī dī nūk' tc'ttes in^e ya^enī
 Brush | on he placed | they say. | South | he looked | they say.
 tcō yī ha^e ts'i^e k'wūn nō'qān ya^enī ka^e wūn dō' eac
 Again | brush | on he put | they say. | "Quick, | take off

8 ts'i^e tc'in ya^enī tcō yī ha^e wūn dō' eac ts'i^e de-
 brush," | he said | they say. | "Again | take off | brush." | Spike buck.
 sōctc¹⁴⁴ tcō yī ha^e del kūcts¹⁴⁵ wūn t gūn eān ya^enī c kik
 Again | fawn | he took it off | they say. | Boys

10 nān ya ya^enī ta' tci tes ya dō ha^e nān t ya tc'in
 came | they say. | "Where | did he go? | He hasn't come back," | he said
 ya^enī ta' tci La^e dō ha^e nān t ya tc'in ya^enī ta' tci
 they say. | "Where | other one | he hasn't come back!" | he said | they
 say. | "Where

12 tc'ttes ya cīye^e c kīts dī de^e tc'ttes dēle tc'in ya^enī
 did he go, | my | boy!" | "North | they went," | he said | they say.
 ka^e tūc ke^e dō ha^e kwe^e ts'ūl san kwān ya^enī ka^e cī
 "Well, | I will track him." | Not | track | he found | they say. | "Well, | I

¹⁴⁰ Cf. Hupa kīla xūtc, "boy" (I, 360, 3).

¹⁴¹ The Kato say "two-two" instead of using a word corresponding to Hupa dīfīk.

¹⁴² Cf. Hupa tcis loi, "he played" (I, 144, 4).

¹⁴³ For the first syllable cf. Hupa mīfī- in several words containing this root listed on page 221 of Vol. III.

¹⁴⁴ de^e "horn," -sōs- "pointed," -tc "small." The s of the second syllable has been assimilated by the following c.

¹⁴⁵ Cf. Hupa dil lea xūtc "deer-skin" (I, 230, 14) used in a dance, but the usual word for fawn. It may mean spotted, since the skins used in dances are often from deer which have retained their spots in part.

la^g tūc ke^g n dō ye dō ha^g ūs san te'in ya^g ni nō ni
too | will track." | "There is none. | I didn't find it," | he said | they
say. | "Grizzly
kwe^g ūs san ne te'in ya^g ni na nec kwe^g n dō ye te'in 2
track | I found," | he said | they say. | "Human | track | was not" | he
said
ya^g ni nān t yai dō ha^g ts'ūl san kwe^g
they say. | He came back. | He didn't find | track.

ta' t'as in tee^g nāk ka^g cōn cōn kwa' la in tee^g 4
"Butcher | deer | two." | "Very well | you did | deer
c kik te'in ya^g ni wa ūn 'añ gūl k'an kwōñ^g būt' būñ
my boys" | he said | they say. | He gave them. | Fire was | fire. | "Stom-
ach for,
ō te lī^g būñ tc'eL na^g be dūl 'a^g n cōn gūL cūn ne te'in 6
its liver for | roast." | "Let us try it. | Good | it smells," | he said
ya^g ni be te gūts te' gūn aL ya^g ni te' gūl kūt' n cōn ne
they say. | He bit it. | He chewed it | they say. | He swallowed it. | "It
is good.
niñ sañ^g q¹⁴⁶ te'in ya^g ni ka^g cī bec^g a^g cī te'in 8
You | put in your mouth," | he said | they say. | "Well, | I | will try it, |
I" | he said
ya^g ni te'n naL dūñ¹⁴⁷ cī bec^g a^g te'in ya^g ni cī la^g
they say. | Te'naL dūñ | "I | I will try it" | she said | they say. | "I, | too,
bec^g a^g te'in ya^g ni dī fūn es^g a^g ya^g ni cī la^g bec^g 10
I will try it," | she said | they say. | Up there | a row was | they say. | "I, |
too, | I will try it.
cī n cōn ūñ gī te'in ya^g ni t'e^g bec^g a^g cī te'in
It is good" | she said | they say. | "Raw | I will try it, | I" | she said
ya^g ni la^g teō yī ha^g te'n naL dūñ te'in ya^g ni cī la^g 12
they say. | Another | again | te'naL dūñ | she said | they say. | "I, | too,
bec^g a^g te'in ya^g ni cī la^g bec^g a^g te'in ya^g ni
I will try it," | she said | they say. | "I, | too, | I will try it," | she said |
they say,
te'n naL dūñ bec^g a^g cī la^g te'in ya^g ni te'yante cī 14
te'naL dūñ. | "I will try it, | I, | too," | she said | they say. | Old woman,
bec^g a^g te'in ya^g ni kac kits ta cī bec^g a^g in tee^g
will try it," | she said | they say. | Old men | "I | will try | deer

¹⁴⁶ Cf. Hupa prefix sa- with identical meaning (III, 58).

¹⁴⁷ An adolescent girl who was forbidden meat for a year or more by usual taboo of this region. Why she eats meat in this tale is obscure, but it may be so told to emphasize the monstrosity of the grizzly bear people.

ō sīe cī lae bec'ae būt' tc'in ya'ni ts'ūñ tūkāl
its head | I | too, | I will try | stomach,"' | he said | they say. | "Bone | I
will break

2 bi ge* tc'in ya'ni ka* cī ūtē ge* bec'ae tc'in
marrow,"' | he said | they say. | "Well, | I | its ears | I will try,"' | he
said

ya'ni ka* cī kwe* ūs sūt ka* cī ūsō* de dīc tūñ
they say. | "Well, | I | feet | I will pound. | Well, | I | its tongue | I will
put in fire

4 kwō* mi* tc'in ya'ni tc'ūc qōt' ūsūts tc'in ya'ni
fire in,"' | he said | they say. | "I will stretch | its hide,"' | he said | they
say.

nāk ka* ūsūts nōcōne cī yee t'e* tc'in ya'ni tc'ō'-
"Two | hides | are good, | my | blanket,"' | he said | they say. | "Pound

6 sūt tc'ūn t'añ bī nō* Le¹⁴⁸ k't dūl ts'ēg būñ nāl gī
acorns. | Soak them. | We will eat soup. | Dog

ts'ūñ wa'ac yōgac tc'in ya'ni nō iñ yīñ nāl gī
bones | give. | Let him chew them,"' | he said | they say. | She put them
down | dog

8 yan in tee* ts'ūñ ta'tci būl sk'e* tc'in ya'ni kāc-
ate | deer | bones. | "Where | with | mush?"' | he said | they say. | "Give
them"

gūn kāc tc'in ya'ni tc'n na dūl yeg in tee* kwa* tc'in
he said | they say. | "We will drive | deer | for him,"' | he said

10 ya'ni Lañ tō* yac k'a* tō būl lūt kācts tō* gūc te-
they say. | "Many | go. | Arrows | carry. | Knife | carry | sack in

lē* bī* nō* eac tc'in ya'ni būl gūl gūs¹⁴⁹ tō* tīc na kāc
put it,"' | he said | they say. | "Fire-sticks | carry | two.

12 ūl k'an būñ in tee* gūt tc'a ne ta gūt t'ats būñ tc'in
You will build a fire. | Deer | is shot | will be butchered,"' | he said

ya'ni tcō yī ha* in tee* gūt tc'an tcō yī ha* in tee* gūt-
they say. | Again | deer | was shot. | Again | deer | was shot

14 tc'an ya'ni nāl gī tōl tūc in tee* yīl tcūb būñ ta'-
they say. | "Dog | take. | Deer | he will catch. | Butcher.

t'as tc'wō* būl yē bī* ūñ* tc'yan kī ya mūñ tc'in ya'ni
Carry it | house in. | Women | will eat,"' | he said | they say.

16 tc'e lna* n tō* lāl in tee* ūye ya dō gō* he* e tc'in ya'ni
"Cook it. | Go to sleep. | Deer | under | you are tired,"' | he said | they say.

¹⁴⁸ Cf. Hupa root -Lū -Le (III, 239).

¹⁴⁹ būl "with" and a root corresponding to Hupa -wis, "to twist,
to rotate" (III, 227), used of fire-making with the drill.

ya^{en} tō' gūl lāl kac bī' sō' da būñ kac bī' tc'in ya^{en} nī
 "Go to sleep. | Tomorrow | you will stay, | tomorrow," | he said | they
 say, 2
 nūn ka t'i nūñ¹⁵⁰ na' ke^{en} t'ekī le ne^{en} ha^{en} na' be tc'in
 chief. | "Bathe | girls | all | swim," | he said
 ya^{en} nī nō si^{en} te' na teōL de tc'in ya^{en} nī kac bī' cāñ
 they say. | "Your heads | wash," | he said | they say. | "Tomorrow | only
 taō' yac būñ hai bañ se k'ūñ tc'in ya^{en} nī dūn dai öL- 4
 you will live by the river | after that | Black rock," | he said | they say. |
 "Arrowheads | you will make,"
 tei būñ tc'in ya^{en} nī na kwōñ te'ō' ya mūñ slūs te'ō'-
 he said | they say. | "Clover | you will eat. | Ground-squirrel | you will
 eat. 6
 ya mūñ lañ k'ūñ ta gīts tc'ō' ya mūñ ö dji^{en} öL tūk būñ
 Many | jack-rabbits | you will eat, | you will kill,"
 tc'in ya^{en} nī cae dūñ te'wō' būL būñ gūl kötc teūñ tc'-
 he said | they say. | "Bear-clover | you will carry. | (Angelica | you will
 carry. 8
 wō' būL būñ hai da^{en} tūñ tc'i gel tcante tc'wō' būL būñ tc'in
 From the north | (bulbs) | you will carry," | he said
 ya^{en} nī dūc teō ö dji^{en} öL tūk būñ tc'in ya^{en} nī ö we ci wō'-
 they say. | "Grouse | you will kill," | he said | they say. | "Eggs | you
 will carry,"
 gūl būñ tc'in ya^{en} nī dūcts we ce wō' gūl būñ Lōn L- 10
 he said | they say. | "Quail | eggs | you will carry. | Wood-rats
 gai lañ ö dji^{en} öL tūk būñ tc'in ya^{en} nī
 many | you will kill," | he said | they say.
 ts'ūñ in tee^{en} kac kits ts'ūñ tc'teL gal ya^{en} nī di- 12
 Bone | deer | old man, | bone | he threw | they say, | east.
 dūk' ts'ūñ tc'teL gal ya^{en} nī di de^{en} ts'ūñ tc'teL gal
 Bone | he threw | they say, | north. | Bone | he threw
 ya^{en} nī di nūk' ts'ūñ tc'teL gal ya^{en} nī ba gūñ nō nī 14
 they say | south. | Bone | he threw | they say | coast. | "Grizzly
 di dūk' būñ dja^{en} tc'in ya^{en} nī būt teō di dūk' būñ-
 east | will be," | he said | they say. | "Panther | east | will be,"
 dja^{en} tc'in ya^{en} nī būts di dūk' būñ dja^{en} tc'in ya^{en} nī 16
 he said | they say. | "Wildcat | east | will be," | he said | they say.
 nō nī di nūk' būñ dja^{en} tc'in ya^{en} nī būt teō di nūk'
 "Grizzly | south | will be," | he said | they say. | "Panther | south

¹⁵⁰ The Hupa have a word nīñ xa ten, meaning "rich man, chief."

bûn dja^e tc'in ya^enî bûts dî nûk' bûn dja^e tc'in
 will be," | he said | they say. | "Wildecat | south | will be," | he said

2 ya^enî ba gûn bût tcô bûn dja^e tc'in ya^enî nô nî
 they say. | "Coast | panther | will be," | he said | they say. | "Grizzly

bûn dja^e ba gûn tc'in ya^enî bûts bûn dja^e ba gûn
 will be | coast," | he said | they say. | "Wildecat | will be | coast,"

4 tc'in ya^enî sa' tcô dî dûk' slin^e ya^enî L tsô gûn
 he said | they say. | Fisher | east | became | they say. | Fox

di dûk' slin^e ya^enî la^enes dî dûk' slin^e ya^enî tc'
 east | became | they say. | Raccoon | east | became | they say. | Coyote

6 sî tcûn dî dûk' slin^e ya^enî sle^e L k'ûcts dî dûk' slin^e
 east | became | they say. | Skunk | east | became

ya^enî sis dî dûk' slin^e ya^enî sa'ts dî dûk' slin^e
 they say. | Otter | east | became | they say. | Mink | east | became

8 ya^enî dô li dî dûk' slin^e ya^enî L^egûc dî dûk' slin^e
 they say. | Bear | east | became | they say. | Rattle-snake | east | became

ya^enî tc se^e tcô dî dûk' slin^e ya^enî bî ne^e dô tel tein
 they say. | Bull-snake | east | became | they say. | Water-snake

10 slin^e ya^enî dî dûk' t'a dûl k'ûts dî dûk' slin^e ya^enî
 became | they say | east. | Milk-snake | east | became | they say.

sûl gîts dî dûk' slin^e ya^enî tc'a hal dî dûk' slin^e
 Lizard | east | became | they say. | Frog | east | became

12 ya^enî dûl lante dî dûk' slin^e ya^enî bee liñ ts'e k'e-
 they say. | Salamander | east | became | they say. | Eel, | day eel,

nects Lô yacts dî dûk' slin^e ya^enî Lô yac gaite da-
 sucker | east | became | they say. | Trout, | hook-bill,

14 tea^e hal ges slin^e ya^enî dî dûk' Lôk' slin^e ya^enî
 black salmon | became | they say | east. | Steelhead | became | they say,

dî dûk'
 east.

16 se ô' lañ ts'ûñ ga sût ts'ûñ ô' sût te'in ya^enî
 "Stones | get | bones | to pound. | Bones | pound," | he said | they say.

nô ne ts'ûñ bî ne^e ô' sût tc'in ya^enî qôt' ô' sût
 "It is good. | Bone | back | pound," | he said | they say. | "Knee | pound,"

18 te'in ya^enî la^e qôt' ô' sût tc'in ya^enî kwe^e ô' sût
 he said | they say. | "Other | knee | pound," | he said | they say. | "Foot
 pound,"

te'in ya^enī ðla^e ð' sūt te'in ya^enī t'ūn dūn ha^e
 he said | they say. | "Its hand | pound," | he said | they say. | "All the
 time
 ð' sūb būn ts'ūn dō ha^e tc'n dal tūc būn n cōne in tce^e 2
 you will pound | bones. | Do not waste them. | Are good | deer
 ts'ūn te'in ya^enī būt^e di tcō ðL tcūn ð dji k'ee ð' Lō
 bones," | he said | they say. | "Stomach | clean out. | Small intestines |
 braid.
 cōn kwa' Liñ ð de^e teūn ð' eac ts'i^e bī^e yī he^e ac be- 4
 Well | do it. | Its horn | take away. | Brush in | take them. | Hide them.
 nō' sūn k'wa^e n cōne in tce^e k'wa^e te'in ya^enī
 Tallow | is good | deer | tallow," | he said | they say.
 t'ūn dūn ha^e ð' gañ in tce^e te'in ya^enī k'a^e tcōL t'a 6
 "All the time | kill | deer," | he said | they say. | "Arrows | put feathers.
 kacts ta' cūt s'ūL tiñ^e ð' gæs¹⁵¹ te le^e ð' Lō tc'in
 Knife | make. | Bow | scrape. | Sack | weave," | he said
 ya^enī sī' bis^e an ð' Lō tc'in ya^enī kītsa^e ð' Lō 8
 they say. | "Head net | weave," | he said | they say. | "Basket-pot, |
 twine,"
 te'in ya^enī ð' est' ðL sūL tc'in ya^enī te'fsts ð' Lō
 he said | they say. | "Pestle | peck," | he said | they say. | "Mill-basket, |
 twine,"
 te'in ya^enī te'ga ð' Lō te'gats ð' Lō te'in ya^enī 10
 he said | they say. | "Basket-pan | twine, | small basket-pan | twine," |
 he said | they say.
 kītsa^e tcō kītsa^e yacts ð' Lō c nec tsel iñ būL sūL tcī
 "Large basket-pot | small basket-pot | twine, | basket-dipper, | seed-
 beater
 ð' Lō tc'in ya^enī ts'al ð' Lō s kīts yac ba tc'in 12
 twine," | he said | they say. | "Basket-cradle | twine | baby small [for"] |
 he said
 ya^enī in tce^e ð de^e bī' teen^e afi dūl sō ya^enī ð de^e yī tel-
 they say. | Deer | their horns | they shed | blue | they say. | Their horns |
 fall off
 del^e kai L^e ût' in tce^e k't te bī^e na tc'ûs gel tc't tes- 14
 winter middle. | Deer | they gathered up. | They made into a pack. | They
 carried
 giñ ya^enī nāk ka^e te giñ ya^enī ye dūn na giñ tc'eL-
 they say. | Two | carried it | they say. | House place | they brought it. |
 It is roasted.
 nai^e ya^e gûn yañ tc'ek yī gûn yañ s kīts ye gûn yañ 16
 They ate it. | Women | ate it. | Children | ate it.

¹⁵¹ Cf. Hupa root -was "to shave off, to whittle" (III, 224).

tc' ge qöt üsüts ya^enī bel Lañ güt düts ya^enī i da-
They stretched | its hide | they say. | Rope | much | is twisted | they say, |
(a kind of rope)

2 ki i da din tee in tee^e güt tc'añ na kai tes yai ya^enī
is made (?). | Deer | was shot. | Alive | it went | they say.

gül tcat ya^enī tel ke^e in tee^e ya^enī ð de^e n tca^eg
They shouted | they say. | Was tracked | deer | they say, | its horn | large.

4 nal gī yil teut ya^enī ye gūn tcūn ya^enī
Dog | caught it | they say. | He smelled it | they say. |

kwün Lañ
All.

VIII.—THE SUPERNATURAL CHILD.

skits tce¹⁵² ya^enī djiiñ nes dün Le^e nes dün yi-
Baby | cried | they say. | Day | long, | night | long | it got light when

6 gül ka lit skí tee^e ya^enī tcō yī ha^e yat gül tuc ya^enī
baby | cried | they say. | Again | they carried it around | they say.

da tya cañ skí ya^en ya^enī na tc' ð bül na be ya^el tei
“What is the matter | baby?” | they said | they say. | “Take it again.” |
It swim | they made

8 ya^enī k'wüt ta ka ya^en tē ya^enī ð la^e bi^ek¹⁵³ kwee-
they say. | On it places | they looked | they say. | Its hands in, | its
feet in
bi^ek' ka ûn tē ya^enī ð si^e k'wüt ta ka ya^en tē ya^enī
she looked | they say. | Its head | over | they looked | they say.

10 ð te ge bi^ek' ka ya^en tē ya^enī c gī ya lē niñ ûn tāñ
Its ears in | they looked | they say. | “I am sleepy. | You | take
ski dō skí ye kwül lüe ce nō hiñ ð' tāñ c gī ya lē hai
baby. | It does seem like baby. | You (plu.) | hold it. | I am sleepy. | That

12 kwün Lañ yis kan dō n tuc la le nō hin nōl iñ^e ekī ci-
many | days | I have not slept. | You (plu.) | look at it. | Baby | mine
ye^e da tya cō kwüt tc'in ya^enī dan cañ skí dī dī-
something is wrong,” | she said | they say. | “Some kind | baby | this. |
It may be broke.

14 kwün^e ya^ela' na' ge tc't dül t'ð' kwüt ya^en ya^enī
Carry it. | Something stung it I guess,” | they said | they say.

¹⁵² Cf. Hupa root -tcwü -tewe (III, 280).

¹⁵³ Cf. Hupa meük which has the same meaning (I, 157, 11).

dō kwin nūs sən ne bâL δ' t yiñ¹⁵⁴ Lan yîL kai tes i ne
 “I do not know. | Doctor it. | Many | mornings | I have looked
 ski ū te'ūñ^e ti cən dī ski dō ek̄i ye kwa nñ̄ hai kwûn- 2
 baby | on account of. | Some kind | baby. | It is not baby. | This | many
 Lñ̄ yîL kai dō n tûc lal tc' il t' ðt¹⁵⁵ ðL tei n tûc lal
 nights | I have not slept. | It suck | make. | I will sleep.
 na be ðL tei dən te cō kwûc cût añ kwûc dat ya cəñ dī 4
 It bathe | make. | Something wrong I guess because | it cries I guess. |
 Some kind | this
 ek̄i nō hin nal te ka kō si le ge gûn t'ē na hō tûn nac
 baby. | You (plu.) | carry it. | I am sick | now. | We will move
 di de^e tōL bûL ski ts' al bûL a he ū tûc bûL djaf̄i 6
 north. | Hang up | baby | basket-cradle and all.” | “Yes, | I will hang it
 up.” | “Here
 ûn tee' bûñ nō' dō hai de^e te'ūñ^e nō nûn yiñ na hûn dac
 you may cry.” | “Come.” | North toward | they moved. | “Go back.
 ski òn t gûc bûñ be dûñ kwic kwûn ye dûl tûc tel 8
 Baby | see. | It is dead I guess. | We will bury it.”
 na hes t yai ski ū te'ūñ^e bî tcefi ya kwñ¹⁵⁶ ya^e nî
 He went back. | Baby | close by | he had come out | they say,
 ts' al bî^e hai ta na gûs nûc kwñ¹⁵⁶ ya^e nî sak tō^e bî^e na gûs- 10
 basket in. | There | he had been playing | they say. | Spring in | he had
 been playing
 nîc kwñ¹⁵⁶ ya^e nî Lō' tc' te t' ats kwñ¹⁵⁶ ya^e nî tc' ûc tel-
 they say. | Grass | he had cut off | they say. | He had spread
 kwñ¹⁵⁶ ya^e nî tō bî^e s'ûs da kwñ¹⁵⁶ ya^e nî tc' t tes ya kwñ¹⁵⁶ 12
 they say. | Water in | he had sat | they say. | He had gone
 ya^e nî ca' na^e yacts na ûn gûl^e a^e kwñ¹⁵⁶ ya^e nî teûn si^e ts
 they say. | Creek little | he had made a weir | they say. | Pine cones
 nô la kwñ¹⁵⁶ ya^e nî nâk ka^e tc' kak' ba tse ye tc' gûn^e qñ̄- 14
 he had put down | they say. | Two | net-poles | he had put in
 kwñ¹⁵⁶ ya^e nî tc' kak' Lō' bûL s'ûs Lôñ kwñ¹⁵⁶ ya^e nî
 they say. | Net | grass | with | he had woven | they say.
 tc' t tes yai kwñ¹⁵⁶ yî de^e ya^e nî tc' e k' as tc' is tcif̄ kwñ¹⁵⁶ 16
 He had gone | down | they say. | Brush fence | he had made

¹⁵⁴ Literally “with it you (plu.) stand.”

¹⁵⁵ Cf. III, 267.

¹⁵⁶ That the incidents which befell the child are inferred from the evidence left on the ground is indicated throughout this tale by the suffix -kwan. The suffix -xô lan is used in a similar manner in a Hupa story (I, 185).

ya^enī bel nōen[·]q̄n kwān ya^enī tc^ek^{as} tcⁱstciñ kwān
 they say. | Ropes | he had put | they say. | Fence | he had made
 2 ya^enī tc^ttesya kwān ya^enī s'ūsk^{an} kwān ya^enī na-
 they say. | He had gone | they say. | He had built fire | they say. | He
 had made a weir
 ūñ gūl[·]ea[·]kwān ya^enī s'ūsk^{an} kwān ya^enī kw kwe^e
 they say. | He had built fire | they say. | His foot
 4 öyacts skūwūn yañ kwān ya^enī kw kwe^e gūn tcag kwān
 small | had grown | they say. | His foot | had become large
 ya^enī te tān tcō kwūts gūn yai kwān ya^enī na ūñ gūl-
 they say. | Stream large | he had come down to | they say. | He had built
 a weir
 6 ea[·]kwān ya^enī nai t gūl ea[·] tc[']kak' yī tc[']gūn[·]an-
 they say. | He stood up a stick, | net | he had put on it
 kwān ya^enī ts'ūn t si^e s'ūst iñ kwān ya^enī kw-
 they say. | Downhill head | he had lain | they say. | His foot
 8 kw^e gūn tcag kwān ya^enī kwōñ^e öyacts s'ūsk^{an}-
 had become large | they say. | Fire | small | he had built
 kwān ya^enī tc^ttesyai yī de^e teūn swōl^e na ka^e nō-
 they say. | He went | north. | Stick | small | two | he had put down
 10 la kwān ya^enī tc[']gatt^e tc[']kak' būl s'ūs Lōn kwān
 they say. | Iris | net | with | he had woven
 ya^enī Lōyacts kwa^ek^e öyacts s'ūs Lōn kwān ya^enī
 they say. | Suckers | its net | small | he had woven | they say.
 12 k'a[·] tc[']us t'a kwān hūt nōfūn tān kwān ya^enī tūn nī bīc
 Arrows | he had feathered when | he left there | they say. | Road in
 ts'kāl dūñ s'ūl tīñ^e nōfūn tān kwān ya^enī tc^ttesya-
 he had walked place | bow | he had put down | they say. | He had gone
 14 kwān ya^enī kacts nōñ[·]an kwān ya^enī tc[']kāl dūñ
 they say. | Knife | he had put down | they say. | He had walked place
 būl gūl gūs na t gūl ea[·]kwān ya^enī
 firesticks | he had stood up | they say.
 16 gūn tē skī tesya yē cīye^e hai de^e naL tce būñ ca
 " Now | baby | went | mine | north | you must catch | for me,"
 tc[']in ya^enī dōdūl sūs he tōL ke^e būñ dōyī de he^e ne^en-
 she said | they say. | " We didn't see him." | " You must track him." |
 " We are tired. | Land is large,
 18 tcag tesdūl ke^ee na wō' tlōs būñ tc[']in ya^enī dōdūl sūs-
 we tracked him." | " You must bring him back," | she said | they say.
 " We didn't see him."

he niyē ski dûthi ya dji dô ye tce' kwa¹⁵⁷ yîgûl ka-
your | baby." | "What is the matter?" | "No. | She cried until | day.

le lālbā ūñ yîlkai kwûcteûg ge ski hai kwa ne- 2
Ten | nights | she has cried about it. | Baby | that | he did because.

tel kwan hût ski wa nôit'age ski cõñ lgai dañ hā
Baby | she wants." | "Baby | good | white | is like.

dô cī yē ski kwan hût dī cȭ ski ye kwân nân tc'in yā ni 4
Not mine | baby because. | Some kind | baby it was," | she said | they say.

dô hā kw ô tcī dô ski ye kwân nân cȭ tcī gûn ya ne cī yē
"Do not cry for it | not baby it is." | "I love | my

ekî dô hā defi fielle st'ô tce nô' nûn a ne tce' bûl dô- 6
baby. | It did not stop. | Nearly | it killed us | crying with. | We did not sleep.

hā n tes di la le lañ yîlkai tes di i ne ski di cȭ ye kwân-
Many | nights | we watched it. | Baby | some kind it is

nân ski dô hā kw ūñ cē cī yē tc'ek dô kw ūc tce' tê le 8
baby." | "Do not for it cry, | my | woman." | "I will not cry."

s'ûs k'an kwân yā ni ô yacts tefûñ swôlce nô la-
He had built fire | they say, | small. | Sticks | small | he had put down

kwân yā ni ôl te'wa i ô tcī bī s'ûs lī kwân yā ni 10
they say. | Eel-pot | its bottom in | he had tied | they say.

s'ûs Lôñ kwân yā ni nes tō bī nô ûn tân kwân yā ni
He had woven | they say. | Long, | water in | he had put | they say.

tefûn sīts tō nai tc'ôl yî kwân hût tc'kac kwân yā ni 12
Tree-heads (cones) | fish | he had named when | he caught | they say.

tc'ga ts'eē tc'kak' bī nûn tc'ût ts'ûs tciñ kwân yā ni
Iris | net in | strings | he had made | they say.

bûl te qöt te'gûn dûts kwân yā ni tc't tes ya yî dē tō- 14
Net rope | he had twisted | they say. | He went | north. | Water large in

n tcag bī nal eā kwân yā ni
he had made weir | they say.

ski cī yē te sîl bûl lê tce' gût lan yîlkai tc'in 16
"Baby | mine | I hung up | it cried because | many | nights," | she said

yā ni tōl kē bûñ yā n yā ni ô tcô ni tca nê dô yî hē et
they say. | "You must track it," | they said | they say. | "I will leave
it | I am tired because.

na hûc dac tê le nal kût dē na wô̄ t lôs bûñ tc'in yā ni 18
I will go back. | You come back if | you must bring it back" | he said |
they say.

¹⁵⁷ Cf. Hupa suffix -âx (III, 304).

nes dūñ te sōL ke^e de^e ō tcō nō^e tcē būñ tc'in ya^e nī cki
 "Far | you track it if | you may leave it," | he said | they say, | "baby."

2 tcō yī nūn ya ye kwān nān hai ō tcō nī tca nē nes dūñ
 Another | came. | "That | I left | far

tes ya hūt tc'in ya^e nī kwūn Lāñ ō tcō dūt tcañ tc'in
 he went because," | he said | they say. | "Enough, | we will leave it," |
 he said

4 ya^e nī na dūt ya ye bī^e ūñ^e dō ye he^e e tō wūñ t gī ba e
 they say. | "We will go back | house toward. | I am tired. | Water for |
 I am thirsty.
 nes dūñ te sī ya hūt dō ye he^e e stca gūn tē le
 Far | I went because, | I am tired. | I will sleep."

6 ca' na^e kwūts gūn yai kwān ya^e nī na ūn gūL^e a^e kwān
 Creek | he had gone down to | they say. | He had made a weir

ya^e nī tc'kak' nō ūn tān kwān ya^e nī s'ūs k'ān kwān
 they say. | Net | he had put in | they say. | He had built fire

8 ya^e nī tc't tes ya kwān ya^e nī yī de^e yō yī de^e nes dūñ
 they say. | He had gone | they say, | north, | way north. | Far
 yō ñ^e ca' na^e n tca^e na nūn ya kwān ya^e nī dō ha^e nan-
 over there | creek | large | he had crossed | they say. | He did not make
 weir

10 gūL^e a^e kwān ya^e nī tc'i yacts ts'tes tān ya^e nī yī de^e
 they say. | Canoe | he took | they say, | north.

k'teL tcōt ya^e nī nes dūñ tc't tes ya ya^e nī yō yī de^e
 He stole it | they say. | Far | he went | they say | way north.

12 dō ha^e kwē^e gūL sān ya^e nī ta cañ tc't tes ya ya^e nī
 Not | his track | was found | they say. | Somewhere | he went | they say.

kw kwe^e cō kan n tē ya^e nī dō yaL sūs ya^e nī
 His foot | in vain | they looked for | they say. | They did not find | they say.

14 da ta bes ya kwūc ya^e nī dī de^e tō bī^e tūn yac
 "On the bank he climbed I guess," | they said | they say. | "North |
 water in | you go,"

ya^e kwūL tc'in ya^e nī sīs niñ tūn yac dī de^e ya^e kwūL
 they told him | they say. | "Otter, | you | go | north," | they told him

16 tc'in ya^e nī sa'ts naL gī lgai ka^e niñ tūm mīc dī-
 they say. | Mink, | ducks white, | "Well, | you | swim | north.

de^e na kwūL sūs būñ n dō ye nes dūñ cō^e nī bī ne¹⁵⁸
 You must find him." | "No. | Far | in vain | I swam."

¹⁵⁸ Hupa has a form -men besides the more frequent -me (III, 240).
 Their connection is not clear.

ta cō kwūc tc'in ya'ni kw kwa' na' Lût ta cū kwūc
 "Somewhere I guess," | he said | they say. | "For him | you burn. |
 Somewhere I guess,"
 tc'in ya'ni yō yī de' nes dūn gūl sān ya'ni yō yī de' 2
 he said | they say. | Way north | far | he was seen | they say. | "Far north
 skits qale gūl gel lit tc'in ya'ni La ha' na nēc yī da' tūn
 baby | is walking | evening when," | he said | they say, | one | person |
 from north.
 nūn ya hūt tāt s'ūs tān kwān ya'ni bī' te'i yacts bī' 4
 He came when, | he had taken from the water | they say. | In | canoe in
 s'ūs k'an kwān ya'ni tc'ttes ya kwān ya'ni yī de'
 he had built fire | they say. | He had gone | they say, | north.
 nas Lût kwūn ya'ni dan cān nais Lût ya'ni ya'ni di- 6
 He had burned | they say. | "Who | is burning?" | they said | they
 say. | "North
 de' k'il lek qale k'a' yī gūl lēle s'ūl tīn' mūl di-
 boy | was walking. | Arrows | he was carrying | bow | with | north,"
 de' tc'in ya'ni dōō dūl tsūt de dan cō kwūc dō tc'ūn- 8
 he said | they say. | "We didn't know him. | Stranger. | We did not
 speak
 kūn nūt di yī ce ū tc'ūn' nes dūn yō yī de' qale ya nūn
 to him. | Far | way north | he was walking," | they said.
 tan tcō kwūts ts'gūn ya kwān ya'ni nan gūl'a' kwān 10
 River | he came down to | they say. | He had made weir
 ya'ni kwōn' ū yacts s'ūs k'an kwān ya'ni tcūn
 they say. | Fire | small | he had built | they say. | Stick
 swōl tc nāk ka' nō la kwān ya'ni lō yacts tc'gūn kan 12
 small | two | he had put down | they say. | Suckers | he had netted.
 ts'neL yañ ū sī' kwōn'mi' sān ya'ni yī de' ts'ttes
 He ate up. | Its head | fire in | lay | they say. | North | he had gone
 ya ū tūs kwān ya'ni ca' na' kwūts gūn ya kwān ya'ni na- 14
 beyond it | they say. | Creek | he had come down to | they say. | He had
 made weir
 ūn gūl'a' kwān ya'ni tc'kak' būl nō tcūn tān kwān
 they say. | Net with | he had held
 ya'ni lōk' tc'gūn kān kwañ ū sī' kwōn'mūn a sān 16
 they say. | Salmon | he had caught. | Its head | fire before | lay
 ya'ni yī de' tc'ttes ya kwān ya'ni ca' na' k'wūts ts'-
 they say. | North | he had gone | they say. | Creek | he had come down to
 gūn ya kwān ya'ni na ūn gūl'a' tc'kak' tc'kak' bīne' 18
 they say. | He made weir. | Net | net's back-bone

tc'is tciñ kwañ hüt ye ts' gûn qan kwqñ yañ ni ges ts' gûn kan
he had made when | he had put in | they say. | Black salmon | he had caught.

2 ô siñ kwôñ mûñ a sñqñ yañ ni ges n tcag ô siñ be-
Its head | fire before | lay | they say, | black salmon | large | its head. | Eel
liñ tc' gûn kan kwqñ yañ ni kwôñ bûñ a s'ûl tin yañ ni
he had caught | they say. | Fire before | it lay | they say.

4 nãk kañ ts'ek'e nects ts' gûn kan kwqñ yañ ni tc'kak' biñ
Two | day eels | he had caught | they say. | Net in
kwôñ mûñ a gûn t'ë kûn fûn dûn yañ ni kweñ yañ neL iñ
fire before. | Now | it is near | they say. | Track | they saw

6 yañ ni nãk nañc tc'ûn t'an yañ tc'be dûñ gûl sñqñ
they say. | Two | persons | acorns | they were picking where | was seen
yañ ni
they say.

8 dan cõñ qalé yî na ûñ ô ts'ûñ kô nô' ic he ûñ
"Some one | walks | from the south. | To him | speak." | "Yes,
ô ts'ûñ kûn nûc yic ta cõ ûñ gûn yaL nañ ô tc'ûñ na-
to him | I will speak." | "Where | you walking, | you! | Way south

10 te sûñ qûts yañ ni ta cõ ûñ gûn yaL nañ ô tc'ûñ na-
you ran off" | they say. | "Where | you walking? | Your mother | toward
go back."
hûn dac dô na hûc tê le dî deñ c nqñ ye c nqñ tc'ûñ nac-
"I will not go back. | North | my mother is. | My mother toward | I am
going.

12 dale nes dûñ nac dale nta tce ge na hûn das dô ye
Far | I am going." | "Your father | cries. | You go back." | "No
s tañ n dô ye dî nûk' dî deñ c taye tat dji nan dûL tel
my father | is not | south. | North | my father is." | "When | are you going
home?"

14 dô nac dûL tê le dô ta cõ sî da tê le dî deñ cî yeñ neñ ye
"I am not going back. | Not any place | I will stay. | North | my | coun-
try is.
neñ ye djañ la ne dî deñ dan dji bî yeñ c nqñ bî yeñ
Country | here | much | north. | Who | hers | my mother | hers?"

16 tc'in yañ ni dî dji bûn nac tõL a dô sa' dûñ gût dai
he said | they say. | "Why | you take me back? | Not | alone | stay
c dji ya ne te sî yai dî deñ tõ nai tûn dûL ûc tei tê lit
I like. | I went | north. | Fish | come | I will make.

18 yî dañ ûñ tûn dûL bûñ ges hai dañ ûñ tûn dûL bûñ da-
From north | must come. | Black salmon | here from north | must come.
Hook-bill

tca^e hal hai da^e ūñ tūn dūL būñ'. Lōk' hai da^e ūñ tūn-
 here from north | must come. | Spring salmon | here from north | must
 come.
 dūL būñ Lōyac tūn dūL būñ be^e liñ tūn dūL būñ hai- 2
 Suckers | must come. | Eels | must come. | Here from north
 da^e ūñ Lōyac gaits tūn dūL būñ hai da^e ūñ ts'ūn tel
 trout white | must come. | Here from north | turtles
 tūl ac būñ hai da^e ūñ te k'a tee hai da^e ūñ te't tūl ac būñ 4
 must walk. | Here from north | crabs | here from north | must walk.
 tō tat sūt' būn dja^e ciñ hit' ca' na^e tō ūs tūm mūn dja^e
 Water | will dry up | summertime. | Creek | water | will be cold.
 sak tō^e tō ūs tūm mūn dja^e tan tcō tō sūL būn dja^e 6
 Spring | water | will be cold. | River | water | will be warm.
 dō cōñk nūt dō^e būn dja^e wūn ta tō nō nūc būn dja^e wūn-
 Not entirely will vanish. | Some places | water | will be standing. | Some
 places
 ta tō nūl lin tewōl^e tō nūl lin būn dja^e 8
 water | riffles short | will flow."
 nes dūñ tō na na gūl li nē yī de^e se na dai^e ye ūye
 Far | water | runs down | north. | Rocks | stand up | under.
 da cō^e ta cō^e ūt yī gūn t'ōt ya^e nī kō wūn tūn tūt būL- 10
 Somewhere | where | it is foggy | they say, | it is cold. | It rains when,
 tē lit tō nai te'ī le tē lit tō tūn yañ ya^e nī kai hit'
 fish | will come when | water | rises | they say. | Wintertime,
 gūn tūn k'ūt la ce^e L gaits ges na^e ca nes tcō yī nat dūn- 12
 fall becomes, | buckeye white, | salmon eye, | moon long, | entrance slip-
 pery
 kwūl kūt tcō tcīL teik tūn L tūk Lō' dūl k'ūs dañ^e gūn-
 stick red, | leaves die (?) | grass dry, | long ago | spring was,
 da nit ein L^e ūt na gūt lūt ūt te' nūn yai tōn tcag na- 14
 summer middle, | it is burned over when | he came. | Water great | runs
 down
 na gūl liñ ūye ye te' gūn yai te' yañ ki te' en t get(s)' nāk-
 under | he went in. | Women | saw him | two
 ka^e te' wōc bī^e ne^e n ce^e dūñ dō dān cō^e kwūc yī hūn nāc 16
 foam in | ground bad place | nobody | can go in
 kūn t'ē ya^e nī
 is that kind | they say.
 kwūn lañ
 All.

IX.—YELLOWHAMMER'S DEEDS.

ke gût t'eg yî tcô bîc na cô' k'a teal nî tc'ûs sai' teûñ
He taught them, | dance-house in, | robin, | varied robin, | bluejay,

2 da tcâñ' tc'ûs sai' bûs te lô tc lê linte dûs tcî' tcô dûcts
raven, | chicken-hawk, | owl, | humming-bird, | mountain-quail, | quail,

dûs tcô se ē dûntc slûs da taite gac tcô k'wût kwî a gits
grouse, | sparrow-hawk, | ground-squirrel, | grey-squirrel, | red-squirrel,

4 sel tc' wôi sel kût i dêl na kê its sis sa' ts L tsô gûñ
heron, | kingfisher, | crane, | duck, | otter, | mink, | fox,

lañ be gût t'eg teite wôtc tc'ûl sût dî da nes tcô tc' o'
many | he taught. | Grosbeak, | thrasher, | blackbird,

6 tc' o la kî ban sits das tcâñ yai n tañ yô' bûts k' aic
meadow-lark, | sand-piper, | gopher, | mole, | scoter, | seagull,

t kac tcô ci lec le tcûn tcî' tcô tcûn nûl tcûntc tcûn-
pelican, | oriole (?), | woodcock, | sapsucker (?), | woodpecker,

8 saL tcik k' a kôs lûte k' ôs sô wî tcô ka' ts'ûs sai' L cûn tcô
(a bird) | wood duck | goose, | bluejay (black),

bûs tc lô Lgai tô ka lî gits tcô wî nal dalts qôt' yô' ûts tcî-
white owl, | mud-hen, | "run-around-a-tree," | blue-bird, | thrush,

10 dûñ qô yants tc'ûn da ka yôs tcûn tcûn t yacts t'e' bûl ca
buzzard, | condor (?), | curlew. | Moon

be gûn t'eg ya' nî hai k' a' tc' etc sûl sûntc L ôn Lgai
he taught | they say, | these | wren, | chipmunk, | wood-rat,

12 tsits gaite la' nes sle' L kûsts sûts' bûl nûl t' aï ca da-
pole-cat, | raccoon, | skunk, | flying squirrel. | "Moon | very bad

t' in cô na ôn dañ c yacts na nêc ô da' tc' e nail gat de
is coming back, | my grandchildren. | People | their mouths | he has
sewed up

14 Le ne' ha' na k'w nîc t'a kwic k' a' de' ô wûñ dañ' na he-
all. | I am going to sling at him | soon." | Some | already | he loosened
gat ya' nî ô nîc¹⁵⁹ nô nañ' at ya' nî
they say. | Half-way | he untied, | they say.

16 gûL gel' ya' nî ca na gût da le c yacts gûn t'e na-
It was evening, | they say. | "Moon | is coming | my grandchildren. |
Now | I will sling at him."

kw nîc t'a tê le in tee' tê le' bî' tc' t teL bûñ kwqan ya' nî
Deer | sack in | he had filled | they say.

¹⁵⁹ Cf. Hupa nê djit "middle" (I, 241, 5).

bûl dai^e bi^e yî siñ ûñ na gût dal na k'ût sel gai bûl na-
 Entrance in | from the west | he came along, | white gravel | with | he
 threw at him
 kû wûl t'a ya^e ni tō na des bil^e ya^e ni da tcâñ^e kw da^e 2
 they say. | Water | he sprinkled | they say. | Raven | his mouth
 tas tcîts ya^e ni kakw kwâl lê s djî sûs tûk tc'a wûñ tō-
 he tore, | they say. | "Quickly | do that. | Is killing me | food for. |
 Water for
 wûñ s djî ye gûl sai cō ûn tcî cōñ kwa kwûl la õ da^e 4
 my heart | is dry. | Well you did, | well | you treated him." | His mouth
 na he gat ya^e ni Le ne^e ha^e cōñk tc'e nañ gat ya^e ni tō
 he untied | they say. | All | well | he untied | they say. | "Water
 ye tc' ga bil^e õL tcî Lañ ta ya õ nñ na nñc tc'e ga ne- 6
 they bring in | you cause. | Much | let them drink. | People | he had killed,"
 kwa nñ tc'in ya^e ni bûnte bûl cōñk sta na hûñ ãt
 he said, | they say. | "Yellow-hammer | well | he sits | you untie"
 tc'in ya^e ni cōñk' kwa kwûc la Ge dañ^e st'õ^e tce nô tcin- 8
 he said | they say. | "Well | I did to him, | while ago. | Nearly | he killed
 you.
 nûñ a nê kwñ nñ Le^e yil ka na hûc gat tê le Le^e nes-
 Night, | until morning | I will untie. | Night | long
 dûñ yil ka tê le na hûc ga kwa^e tc'añ ta' tcût na nñc 10
 morning will be | I am untying yet. | Food | cook. | People
 c gî na õ kwñ nñ cō ne kwañ hûc la Ge nô' da^e na he si-
 are hungry. | It is good | I did to him. | Your mouths | I untied.
 ga de kê nôL get kwñ hût kw dji sîL tûk e in tce^e ta' t'as 12
 Because you were afraid | I killed him. | Deer | butcher;
 na nñc ya mûñ sk'e^e ta tc'õ^e bûl le ne^e ha^e õ' sût
 people will eat. | Mash | prepare. | All | pound
 tc'ûn t'añ na nñc na dûl tea mûñ ban tcô õ tc'ûñ^e tô' - 14
 acorns; | people | will eat a meal. | Mussels | toward | go
 yac wûñ n tcag ta' tsit t kac tcô tel'ûts ya^e ni kw-
 some. | Very | low tide." | Pelican | ran | they say. | His mouth
 da^e tc lê lintc kw da^e sôstc ban sits hañ kw da^e 16
 humming-bird | his mouth | slender, | sand-piper | he | his mouth
 sôstc ya^e ni
 slender, | they say.
 Le ne^e ha^e tet'a ya^e ni tc lê lintc dî de^e tc'ûs sai^e 18
 All | flew (in pairs) | they say. | Humming-birds | north, | bluejays

tein dī de^e dūc tcō te t'a ya^e nī na kē its dī de^e yō-
north, | grouse | flew (in pairs) | they say. | Ducks | north, | far north,

2 yī de^e būtc k'ai^e dī de^e k'ai^e ts'etc na cō^e k'a tcūn tea-
seagulls | north, | wrens, | robins, | wood-cocks,

gī teō tc'ūs sai^e dī de^e na cō^e k'a dī de^e sel tcūn dūn ne
chicken-hawks, | north, | robins, | north, | "mocking-birds,"

4 seL kūt i ban sīts dī de^e tc'ō' dī de^e būs tc lō dī de^e
kingfishers, | sand-pipers | north, | blackbirds | north, | owls | north,

būs tc lō L gai dī de^e tcāl nī dī de^e tcū nal dalts dī-
white owls | north, | varied robins | north, | "tree-run-around" | east,

6 dūk' dūc tcō tcūl sūt i da^e nes tcō se ē dūntc dī dūk'
grouse, | thrashers, | sparrow-hawks, | east,

tei dūn gō yante dī dūk' yas da lōts būntc būl ts'ūs sai^e
thrushes | east, | juncos, | yellowhammers, | bluejays,

8 tciñ dī dūk' sel te' wōi dī dūk' tc'ō' dī dūk' ts'ūs-
east, | herons | east, | blackbirds | east, | bluejays (white)

sai^e L gai dī dūk' t'e^e būl dī dūk' būs būntc te'a hal
east, | curlews | east, | (an owl), | frogs,

10 dī dūk' dūl lants dī dūk' sūl gits bī ne^e dō tel tciñ dī-
east, | salamanders | east, | lizards, | water-snakes | east,

dūk' tcūs se^e tcō nal cōt dī dūk' L^e gūc dī dūk' sūl-
bull-snakes, | grass-snakes | east, | rattlesnakes | east, | lizards (long)

12 dji nes tcō dī dūk' t'a dūl k'ūts dī nūk' be^e liñ dī nūk'
east, | milk-snakes | south, | eels | south,

ts'e k'e nēcts dī nūk' Lō yac gaite dī nūk' Lō yacts dī-
day-eels | south, | trout | south, | suckers | south,

14 nūk' ges dī nūk' da tea hal dī nūk' Lōk' dī nūk' tc'ō lō
black salmon | south, | hook-bills | south, | steel-heads | south, | catfish

tō nai L tcik dī nūk' tō nai L tsō dī nūk' Lō yac ō yacts dī-
"fish-red" | south, | "fish-blue" | south, | fish (small) | south,

16 nūk' Lō yac da ban tcō dī nūk' Lō^e tel dī nūk' t'an t gūl-
(fish) | south, | flatfish (?) | south, | devil-fish

yōs dī nūk' yō^e teūl iñ dī nūk' Le ne^e ha^e L ta' kī dī de^e
south, | abalones | south. | All | different kinds | north.

18 Le ne^e ha^e L ta' kī dī dūk' Le ne^e ha^e L ta' kī dī nūk'
All | different kinds | east. | All | different kinds | south.

Le ne^e ha^e L ta' kī dī se^e
All | different kinds | west.

bûnte bûl s'ûs tin yî tcô bî' yî dûk' sa' dûn ha tc'ek
 Yellow-hammer | lay | dance-house in | east | alone. | Women
 nâk ka' qâL te ba gûn ûñ n hûL gûn yaL kwûL ûñ 2
 two | "Well, | coast toward | with us | walk," | they said to him
 ya'ni he û' te'in ya'ni skits nâk ka' nô' dô' tc'in
 they say. | "Yes," | he said | they say. | Children | two, | "Go ahead" |
 he said
 ya'ni ba gûn sai s'ân dûn ts'yan ki ban tcô ya's tcin 4
 they say. | Coast | sandy beach | women | mussels | they obtained
 ya'ni gûl k'an ya'ni ban tcô ta gis gin ya'ni kwôñ-
 they say. | A fire was | they say. | Mussels | they brought out of water |
 they say. | Fire place
 dûn ban tcô nat gûl gal ya'ni gûl teûL ya'ni ban- 6
 mussels | they poured down | they say. | Were opened | they say | mussels.
 tcô qâL te ban tcô te'ûn yañ te'in ya'ni ka' na hi-
 "Well, | mussels | eat," | she said | they say. | "Well, | we will go back
 dûL ye bî' ûñ' qâL te kwûL ûñ ya'ni he û' te'in ya'ni 8
 house toward, | come on" | they told him | they say. | "Yes," | he said |
 They say.
 ts'yan ki nâk ka' skits nâk ka' yî dûk' na hes del'
 Women | two, | children | two | east (up) | went back
 ya'ni kw nêL ûñ' ya'ni te k'wûts yî gûn ya ya'ni yô- 10
 they say. | They looked at him, | they say. | He went down to the water, |
 they say. | Far
 ôñ t k'ûn dûn ts'yan ki kw nêL ûñ' ya'ni
 on bank | women | looked at him | they say.
 te'iyacts tc'e ûn tân ya'ni ban tô' bî' ûñ' kw tcô 12
 Canoe small | he took out | they say. | Ocean | toward | his grandmother,
 Lôn tc ge' nects bî' nô lôs kwân ya'ni te'ibî' ne' na-
 long-eared mouse, | he had led in | they say. | Canoe in | soil | he had poured
 in
 del gal kwân ya'ni te'ibî' gûl k'a mûn ya'ni tan cô- 14
 they say. | Canoe in | fire will be | they say. | "Tancôwe
 we tan cô wê tan cô we tciñ te'in ya'ni Lôn tc ge'
 tancôwe | tancôwe | tciñ" | he said | they say. | Long-eared mouse,
 nects nôle da kâts s'teaite tô nai da gûn dûl ê wa kâts 16
 "Deeps | keep one side, | my grandchild, | fish | swim on surface | keep one
 side.
 kat kwûL lic n dji n es'a'ê te'in ya'ni tan cô we
 This way | it seems | your heart | has gone!" | she said | they say. | "Tancôwe

tan cō we tan cō we tcīñ tc'in ya'ni te'gūt tīlit tō-
tancōwe | tancōwe | tcin" | he said | they say. | He taking it when | water
through

2 bī'ūñ' yist'ōt gūn tē yīgūt tīL ya'ni tan cō we tan-
fog | now | he took it along | they say. | "Tancōwe | tancōwe

cō we tan cō we tcīñ tc'in ya'ni tan cō we tan cō we
tancōwe | tcin" | he said | they say. | "Tancōwe | tancōwe

4 tan cō we tcīñ tc'in ya'ni nōle da kats s tcaite kat
tancōwe | tcin" | he said | they say. | "Deeps | keep one side, | my grand-
child. | This way

kwūl lūc n djī n gūs'a'ē tc'in ya'ni tc'tes ya
it seems | your heart | has gone," | she said | they say. | He went on

6 ya'ni yō yī se' tō ne'ūñ' tan cō we tan cō we tan cō we
they say, | far west, | water other side. | "Tancōwe | tancōwe | tancōwe

tcīñ tc'in ya'ni gē kūs ya'ni tc'i yachts gē kūs
tcin" | he said | they say. | It went fast | they say. | Canoe small | went fast

8 ya'ni kakw ta L'ūt¹⁶⁰ ya's liñ' ya'ni tan cō we tan-
they say. | Quickly | ocean middle | they were | they say. | "Tancōwe |
tancōwe

cō we tan cō we tcīñ tc'in ya'ni tet bil' ya'ni gūn-
tancōwe | tcin" | he said | they say. | It rained | they say. | Now

10 tē t'a' kw sī da' walk'ūts gūn tē gūn dō' būñ ya'ni
feather | his head | he put in, | now | was vanishing | they say.

nal cūl fūt gūn tca' ya'ni gūn tē yis t'ōt t gūn gūts
It was wet because | it became large | they say. | Now | fog | was swirling

12 ya'ni tc'tes ya ya'ni dō tcō' dai¹⁶¹ tc'gūt tīL ya'ni
they say. | He went on | they say. | He didn't give out, | he brought it
along | they say.

tan cō we tan cō we tan cō we tcīñ tc'in ya'ni kat
"Tancōwe | tancōwe | tancōwe | tcin" | he said | they say. | "This way

14 kwūl lūc n djī n gūs'a'ē s tcaite kakw gūn tīL nal-
it seems | your heart | has gone, | my grandchild, | quickly | take it
along," | "Build fire again
k'āñ s tcō tc'in ya'ni tūt būl tēle tan cō we tan cō-
my grandmother" | he said | they say. | "It will rain." | "Tancōwe |
tancōwe

16 we tan cō we tcīñ tc'in ya'ni na gūl cūl ya'ni
tancōwe | tcin" | he said | they say. | He got wet | they say.

¹⁶⁰ Cf. kai L'āt "middle of winter," p. 113, l. 14, above.

¹⁶¹ Cf. Hupa root -da "to be poor in flesh" (III, 254), also used with preceding ō.

cōñk' gūn til' s teaitc' in ya'ni tōnai da gūn dūl-
 "Well | take it along, | my grandchild," | she said | they say. | "Fish |
 swimming on the surface
 le' wa kwāts tan cōwe tan cōwe tan cōwe tcīñ tc' in 2
 keep away from." | "Tancōwe | tancōwe | tancōwe | tcin" | he said
 ya'ni gūl gel' ya'ni tca kwūl gel' bī' te' gūl til
 they say. | It was evening | they say. | Very dark | in | he took it along
 ya'ni tan cōwe tan cōwe tan cōwe tcīñ tc' in ya'ni 4
 they say. | "Tancōwe | tancōwe | tancōwe | tein" | he said | they say.
 t'a' kw̄ si da' wa l̄k'ūts bī' ne' nōn te na' ya'ni gūn-
 Feather | his head | he put in | its back | was left | they say. | Now
 tē' ban tō' ts't dūcts tān ya'ni kūn fūn dūn nē' s tō' 6
 ocean (breakers) | he heard | they say. | "It is near, | my grandmother,
 k'a de' kakw̄ gūn til' s teaitc' in ya'ni tāt fūs tān
 soon." | "Quickly | take it along, | my grandchild," | she said | they say. |
 He took it out
 ya'ni ha ge nōnūk kūs tō gūn lūts¹⁶² s tō' tō' gūn lūts e 8
 they say. | Long time | it floated about. | Water | was rough. | "My
 grandmother, | water | is rough,
 s tō' tāt fūs k'ūts ya'ni tc'ūn t'an nō ol' kw̄ dūk' tāts-
 my grandmother." | He pulled it out | they say. | Acorns | mouldy | on
 top | he ran out
 fūs la' ya'ni tc'i tc'ūl tēt kw̄ tō' būl tāt fūs sās ya'ni 10
 they say. | Boat | he caught | his grandmother | with | he dragged out |
 they say.
 tc'i na t gūl'a' ya'ni s teaitc' ca' ūl k'añ gūc tūl li ē
 Boat | he placed on end | they say. | "My grandchild, | for me | build a
 fire, | I am cold."
 s tō' tc'ūn t'an la' ha' dē dūn 'ac būn kwōñ' dūn ūl- 12
 "My grandmother, | acorn | one only | you may put in fire | fire place," |
 he told her
 tc' in ya'ni kw̄ tō' tāt ca' s tō' tāt ca' tc' in ya'ni
 they say, | his grandmother. | "I am going, | my grandmother, | I am go-
 ing," | he said | they say.
 yō ñ dan cō' te' qale c ta' c gūn da ne kwūc cūl- 14
 "Over there | somebody | walks, | my father." | "My son-in-law I
 guess | Huckleberry-water-place.
 cī ye tō dūn¹⁶³ dō kwa tc' gūl lē hañ kwūc kwūc t ge' c gūn-
 No one has sung for him | him I guess. | Let me look at | my son-in-law."

¹⁶² Lūts seems to mean "stout, strong," referring to adverse condition of the tide.

¹⁶³ Cf. Hupa tewilte "huckleberry" (III, 14).

da ne ke dûn¹⁶⁴ yaⁿⁱ dô n kë hit' nûc in e a dôc yî
He died | they say. | "Nothing too bad | I look at | I boast,

2 ce dûn kwai t'a^e k'wûn na na s tân kwân¹⁶⁵ yaⁿⁱ ye bî^e
I died." | Feather | he had waved over him | they say. | House in
ye te' gûn ya yaⁿⁱ te'ek kw be tee^e be dûn yaⁿⁱ t'a^e
he went in | they say. | His mother-in-law | died | they say. | Feather

4 k'wûn na na s tân yaⁿⁱ ce dûn nê kwân nañ tc'in yaⁿⁱ
he waved over her | they say. | "I died," | she said | they say.

tc'sî^e telañ tc'sî^e ka ga can yaⁿⁱ tc'ek nûn ûst k'e^e
Head, | whale | head | she took up | they say. | Wives | got up

6 yaⁿⁱ na ka^e ha^e tc'ek te'ûn yan kwalûn yaⁿⁱ
they say | both | wives. | "Eat," | they told him | they say.

sitc na ka^e ha^e c gûn da ne kw tô^e lôs k'ûn dûn tô nai
"My daughters | both, | my son-in-law | lead him. | Yesterday | fish

8 na hes le ge n teag tô nai kwan hit' sai tc'qôts na ôn-
swam along. | Big | fish | it was because | sand | it broke up. | It will come
again probably.

da kwûc ts'ûs qôt de^e bel kats nô wa ô tân dja^e tat ôL tûc-
If he spears it, | spear-pole | let him hand you. | You must take it out of
the water.

10 bûn La^e ha^e ts'yan kî ôL k'qñ te'in yaⁿⁱ na ûn te-
One | woman | build fire," | he said | they say. | It swam along.

lêg dô tô nai ye c ta^e ye kw sî^e kwôñ^e mûL na kw-
"Not | fish is. | My father it is." | His head | fire | with | he beat him

12 nêL gal yaⁿⁱ hai ye tô nai na gûL leg tûn qôt bel kats
they say. | "That | fish | is swimming down. | Spear it. | Fish-spear

nô wñt c bûn s'ûs qôt yaⁿⁱ tc'ek wa ûn tañ ta yis tiñ
give us." | He speared it | they say. | Wives | he gave it (spear). | He took
it out of the water

14 yaⁿⁱ ô sî^e nai neL gal yaⁿⁱ ka^e na hi dûL tc'in
they say. | Its head | he beat | they say. | "Well, | we will go back," | he
said

yaⁿⁱ ô da^e bî^e ye ya^e tc'ûl la hût yai hîL tiñ yaⁿⁱ ye-
they say. | Its mouth in | they put their hands in when | they picked it
up | they say. | House in,

16 bî^e tûn^e yô ôñ ye bî^e yai nûL ti nût ts'ûn kwôstc wûn-
further | house in | they brought it when | "Pin-trout | he must have mis-
taken (?)

¹⁶⁴ ke dûn and ce dûn kwai below seem to be verbs with the pronouns as objects. The construction might, however, be passive or the possessive of some noun.

¹⁶⁵ The expression means to doctor in a shamanistic manner.

nō gûn ta kwai	c gûn da nî	tc'sî	ûs tcî	te hûn	tc't tel-
my son-in-law. Its head I will fix." Water toward he took it					
tiñ	ya'ni	te' na tc'ûs dëg	tan nas tiñ	tc' gûn tcaj ¹⁶⁶	2
they say. He washed it. He took it out. He buried it					
ya'ni	ka na gûn 'añ	ya'ni	dje' gûl tcel ¹⁶⁷	ya'ni	kw si'
they say. He took it out they say. He split open they say its head.					
wa ûñ kajñ	ya'ni	bûntc bûl	côt	lta	kwaL iñ
He placed before him	they say. Yellow-hammer	in vain	every way	he did	they say.
tc'ek	yis tcel	kwan nañ	ya'ni	tc' gûn yan	ya'ni
Wife	split it up	they say. He ate it	they say.		
tc'ûn t'an	õ nõ' lañ	sîtc	kw tõ' lõs	c gûn da nî	na-
"Acorns	go after	my daughters.	Take along	my son-in-law.	6
him knock them off.					
nõL gal dja'	la' ha'	tc'ûn t'an	tc' ga tc'ô le' dja'	nak ka'	
One	acorn	let him crack (?)	Two		
tc' tõL k'as dja'	wõ' gel bûñ	tcûñ	bes tañ kwan	ya'ni	8
let him drop.	You will carry them."	Stick	he had carried up	they say.	
õ sî' dak'	na nêL gal	ya'ni	ts' yañ ki	te ya' hel tce ¹⁶⁸	
Her head over	he beat	they say. Women	shouted		
ya'ni	nak ka'	ki ye'	da tya tcî	nõ sî'	nûn sûL gal
they say, two	his. "Why	our heads	you beat?	10	
tc'ûn t'an	an dût t'ê ûñ gi	na na gût yai	nak ka'	tc'ûn-	
Acorns	we are like."	He came down.	Two	acorns	
t'an	tc't tel k'as	ya'ni	t bûl bi'	nõ'ñ 'añ	ya'ni
he threw	they say. Burden basket in	he put them	they say. It was	full	12
mûñ'	ya'ni	la'	t bûl bi'	nõ'ñ 'añ	ya'ni
they say. One	burden-basket in	he put	they say. It was	full	
ya'ni	ya' hes giñ	ya'ni	ye bi' ûñ'	ya' nûñ iñ	ya'ni
they say. They carried it	they say. House to	they brought it	they	say	14
ye bi'	da tya tcî	dõ ye	tcûñ	bes tan kwan hût	nõ na-
house in.	"What is it?" "Nothing.	Stick	he had taken up	without	
tag ha'	dõ ûn kwûL kwõL nûk kwañ			our knowledge."	
"Why didn't you tell him?"					

¹⁶⁶ Cf. Hupa root -tewai -tewa (III, 275).

¹⁶⁷ Cf. Hupa *dje wiL kil* which is a close equivalent.

¹⁰⁸ Cf. Hupa *kya teL tewū* "it cried" (I, 342, 10).

yī na ūñ la⁴ha⁴ na nēc nūn ya ya⁴nī e gūn da nī
From the south | one | person | came | they say. | "My son-in-law

2 būn²te būl tc' nūn yai kwī tē dūg gē kwa nāñ kw wō² lōs-
Yellow-hammer | has come. | We all died." | "You must bring him.

būñ k'at de⁴ gūl gūl de⁴ tc' nō dac dja⁴ kiñ ha⁴ kw-
Soon | it is evening when | let him dance, | him. | We will look at him."

4 nūt dūl iñ² dja⁴ he ū⁴ k'at de⁴ gī dūl tē le tc' in ya⁴nī
"Yes | soon | we will come," | he said | they say.

tc' nūn ya ya⁴nī būn²te būl le ne⁴ha⁴ tc' en ya yī tcō bī⁴
He came | they say | Yellow-hammer. | All | went out | dance-house in.

6 tc' kwōn t gets le ne⁴ha⁴ be dūñ ya⁴nī t'a⁴ kw sī da⁴
They watched him. | All | died | they say. | Feather | his head

tc' e ūn tān ya⁴nī k'wūt na nās tān ya⁴nī kwūn Lāñ ha⁴
he took out | they say. | He waved it over them | they say. | Every one

8 na nast k'ē⁴ ya⁴nī kwa⁴ nō² dac e gūn da nī ka nō tc' n-
got up | they say. | "Quick, | you dance | my son-in-law, | he will look at
you."

neLīmūn dañ⁴ cō⁴ gūt dūt da ce kiñ tc' nōn dac tc' in
"Long time | in vain | we have danced, | him, | let him dance," | he said

10 ya⁴nī tc' gūn dac ya⁴nī bēl ke⁴ ya⁴nī ka⁴ niñ nūn-
they say. | He danced | they say. | He finished | they say. | "Well, | you |
dance, dac būn²te būl ya⁴nī he ū⁴ nūc dac tc' in ya⁴nī
Yellow-hammer" | they said | they say. | "Yes, | I will dance," | he said |
they say.

12 tc' nūn dac ya⁴nī ban tō⁴ dī tc' nūn e qñ ya⁴nī tc'-
He danced | they say. | Ocean | here | came | they say. | He danced.

nūn dac ban tō⁴ dī būl dai⁴ bēk⁴ yī tes e qñ ya⁴nī
Ocean | here | near entrance | it went by | they say.

14 k'ūn dūñ dō kwa t'iñ dac tīn djī k'ūn dūñ dō kwa t'iñ
"Before | it did not do that. | Why does it do that? | Before | it did not do
that.

be nē sīL git de¹⁶⁹ ban tō⁴ be nē sīL get de ban tō⁴ tc' n nūn-
I am afraid of | ocean. | I am afraid of | ocean." | He danced until

16 dac kwa⁴ ban tō⁴ ye yī gūn e qñ ya⁴nī ye bī⁴ na nēc
ocean | came in | they say. | House in | people

nūn ūL kūt ya⁴nī tō dēmūn⁴ ya⁴nī yī tcō bī⁴ ba na-
floated | they say. | Water | it was full | they say. | Dance-house | post

¹⁶⁹ Cf. Hupa mī nes git "it was afraid" (I, 295, 4).

t'ai¹⁷⁰ nûns'ûst'a ya'ni bûntebûl tcîñ tc'in ya'ni
he flew against | they say | Yellow-hammer. | "tcin" | he said | they say.

be tc'ma dût tc'ûltcûtdût ban tô' nan n dô' ya'ni dôñ- 2
He embraced it when | he caught it when | ocean | became none again |
they say. | "Some kind

kî an t'ê kwai c gûnda nî na kw tô' lôs na kw te gô lôs
you must be, | my son-in-law." | "Take him home." | They took him
home

ya'ni na kwôñ ûtlôs ye bî'
they say. | They led him back | house in. 4

kac bî' na hûc dacet'ele tc'in ya'ni tc'ek nûl tâ-
"Tomorrow | I am going home," | he said | they say. | Wife | "With
you | I will go

cacet'ele kac bî' cî La' nûl tâacet'ele tc'in ya'ni 6
tomorrow." | "I | too | with you | I will go," | she said | they say.

na hes t ya Le dûñ yô ôñ Lôntegenects tc'ûnt'an de-
He started back | morning. | Over there | Long-eared mouse | acorn | had
put in the fire

t gûl del' kwân ya'ni kwôñ' tc'nel sûs kwân ya'ni
they say. | Fire | had gone out | they say.

La' ha' ôsaye de dûñ'qc nûldicnîûñgi ctcô na hûc-
"One only | its shell | you put in fire" | I told you. | My grandmother |
I am going back.'

dacet'ele he û' na hi dûl Lôntegenects tc'tel tcôt¹⁷¹ 10
"Yes, | we will go back." | Long-eared mouse | stole

ya'ni tc'ûnt'an nôñ ktcûñ Lô' ka ki daye L tag tei-
they say, | acorns, | tarweed seeds, | grass seeds, | flowers, | black oak, |
white oak,

tcañ ûntc'wai tcô la ci' t kô icta na del nûn kwôstîñ 12
sweet oak, | buckeyes, | chestnuts, | sugar-pines, | wild cherries,

k'ai' ka' tc'i ta nac t'ele ta nañ k'ûts ya'ni ka'
hazel nuts. | "Well, | canoe | I will take back." | He took it down | they
say. | "Quick

bî' nûn sat cî ye' tc'ek nîñ La' bî' nûn sat nes dûn ne 14
in it sit, | my | wife. | You | too | in it sit. | It is far.

tût bûl le na he kûts tc'i tan cô we tan cô we tan cô we
It rains. | It goes fast | canoe. | Tancowe, | tancowe, | tancowe,

tcîñ tc'in ya'ni yist'ot hi gût til ya'ni yisiñûñ 16
tcin" | he said | they say. | Fog | came | they say. | "From the west

¹⁷⁰ ba "main, chief," na t'ai "it stands vertical." The center post of the dance-house seems to have been sacred.

¹⁷¹ This verb is a common name for mouse in Athapascan.

kakw nanttil staitc tc'in ya'ni lōn tc ge' nēcts
quickly, | bring it back, | my grandchild," | she said | they say, | Long-eared mouse.

2 ta Lē'ut tc'ek nañ n dō' ya'ni t gūn nast gets tc'ek
Ocean middle | wife | was not again | they say. | He looked back. | Wife
n dō' ya'ni La' tc'ek bi'sta ya'ni nes dūn ne ta tc'i
was not | they say. | Other | wife | in it was sitting | they say. | "It is
far. | Where

4 nat ūl tc'in ya'ni La' tc'ek dōye na hes tya ye
your sister?" | he asked | they say. | Other | wife | "Is not. | She went
home.
yist'ot an dūt t'ē ye ta Lē'ut tet bīl' ya'ni t ga ma
Fog | we are." | Ocean middle | it rained | they say. | By the shore

6 tc'ek na hes tya kwān ya'ni ta nast tya tc'i tc'e lē'ut
wife | had gone back | they say. | He went out. | Canoe | he caught.
ta nas sas s teō ka' ta nūn dac djañ ha' sūn da būñ
He pulled it out. | "My grandmother, | well, | come out. | Here | you will sit.

8 sa' dūñ na hūc da s kik ë nūc t ge' dja'
Alone | I will go back. | Children | I will look at."

na ûn t yai yī teō bī' ye na gūt yai na nes tiñ yī tcō bī'
He came back. | Dance-house | he went in. | He lay down | dance-house in.

10 s kits nāk ka' yī teō ë ts'e k'e bī¹⁷² ye ya' gūt ge kwān
Boys | two | dance-house | its navel in | they had looked in
ya'ni na kūc tes nai c nān s ta' kwūl lict¹⁷³ s'ūs tiñ
they say. | They ran back. | "My mother, | my father | something like |
is lying
12 i niñ kw tūk hai yī ha' kw kwe' dō a nōñ a ge hīt de ka
in a corner | up. | That only | his foot." | "Don't lie about it." | "There
kwōn t gūc he ū' kwōc t ge' tc' ne gūl in' ye tc' gūn yai
look." | "Yes, | I will look." | She looked at him. | She went in.

14 cī ye' dūñ nan t ya ûn kwān tc'ek ë sī' na hel sūt' kwān
"My husband, | have you come back?" | Wives | their heads | had been
ya'ni nāk ka' ha' dje' ë sūn ta' ū' laik' tc' gūl le kwān
they say | both. | Pitch | their foreheads | their tops | they had smeared

16 ya'ni s kits nāk ka' ha' ū' sūn ta' ū' laik' tc' gūl le kwān
they say. | Boys | both | their foreheads | their tops | they had smeared

¹⁷² The smoke-hole of the dance-house.

¹⁷³ The diminutive seems to be attached to this verb-like form.

ya^enī əLte ye nūn dāc ye bī^e tc'gūn tceG nāk ka^e ha^e
they say. | "Well, | come in | house in." | They cried | both
tc'ek ya^enī tc'añ na tīgūc tean ya^enī 2
wives | they say. | Food | he ate | they say.
k'īñ cne^e k'īñ se tbō ict^s stōdjiL ūl le se-
"Juneberry | my back, | juneberry. | Stone | round | my kidneys | be-
come. | Stone flat small
n teLts csa ke^e ūl le tc'in ya^enī yībañ nōcūl gal 4
my spleen | become," | he said | they say. | "Other side | throw me.
hai ūn tēñ nōcūl gal tc'in ya^enī
This side | throw me," | he said | they say.

kwūn lañ
All.

X.—WOLF STEALS COYOTE'S WIFE.

tc'si tēñ te't tel bañ da tcāñ^e c tēñ ūs te heñ na ca^e 6
Coyote | was lame. | Raven. | "Carry me | creek to. | I will go about.
ca ts'i^e ūl tci tōnai ts'i^e stci gūn ya nē gūl k'āñ
For me | brush | make. | Fish | brush | I want. | Build a fire
kwōñ^e ūc te li^e ūñ nac ba nē bel get k'wūn nōlāc bel- 8
fire. | I might be cold (?) | I am lame. | Spear head | put on | spear pole.
kats tōnai na òn te lē' ūñ na nūñ eai¹⁷⁴ kwūn k'e¹⁷⁵
Fish | may come. | Fish-weir | its poles
ō' lañ k'ūñ^e būl gūl lī^e būñ tc'gūl tel nōlic Lets dañ 10
go after. | Hazel | with | must be tied. | Spread a bed. | Put them down.
Earth | pile
ūl tci kwai lūb būñ k'at de^e tc'in ya^enī na nūñ eai^e
make. | Fire will be | soon," | he said | they say. | "Fish-weir
bīne^e ò de lañ tc'kak'ba tse ò' lañ ka^e nan dil eae ts'i^e 12
its back | we will get. | Net bow | bring. | Quickly, | we will put across. |
Brush
c ga gūl lāc tc'in ya^enī be nīl ke^ee tc't da^e ūl tci dje'
hand me," | he said | they say. | "I have finished. | Mouth | make. | Pitch-
wood
ò dil lañ sk'e^e ò lañ c gīna ē tc'in ya^enī La kwīt 14
we will get. | Mush | bring. | I am hungry," | he said | they say. | "Any-
way,

¹⁷⁴ "Has horizontal position." Cf. Hupa tewite nōniñ a difñ (I, 353, 14).

¹⁷⁵ Possibly "its ribs," that is, the slanting poles resting on the stringer which is called bīne^e "its back" below.

bee^{sa}i^e na hūn dac ō djiñ kwic nac ba nē k'ūn dō kwa-
I will try. | Go home. | About day probably. | I am lame." | Before | he
didn't do that.

2 t'in nas^əûts¹⁷⁶ ya^enī tc'ek kw nîL iñ^e ya^enī ts'ib^e
He ran about | they say. | Wife | looked at him | they say. | Brush in
s'us k'ān ya^enī nas^əûts ya^enī ha Gî tc'ek
he built a fire | they say. | He ran about | they say. | Long time | wife

4 kw nel iñ^e ya^enī tc'ek na hest yai ya^enī tc'si tcūn
looked at him | they say. | Wife | went home | they say. | Coyote
nas^əûts se n teag na ûñ gûL^aē n teag dō naL ba nē
ran about. | Stones (?) | large | he put across, | large. | He wasn't lame.

6 skō lō ē kwāñ tc'ek tōnai yōñ ḡe lañ ya^enī teō yī
He was pretending. | Wife | fish | went after | they say, | again
ye bi^e tc'si tcūn nan gûL^aē na hûc da tc'in ya^enī
house in. | "Coyote | has built a dam. | I go back," | she said | they say.

8 t̄ats kwûL t̄an ya^enī yis ka nit dō ha^e nant ya ya^enī ka^e
(Nobody at home) | they say. | It was day when | he didn't come back |
they say. | "Well
kwûc t ge^e dja^e t'a din cō^e kwic kwûc t ge^e dja^e tc'si tcūn
I will watch him. | Something is wrong. | I will watch | Coyote."

10 skits kwûL stai ya^enī nák ka^e tōnai tc'kac kwāñ
Boys | with him stayed | they say | two. | Fish | he had netted
ya^enī tas t̄as tōnai ts't t̄an kwāñ ya^enī skits ya^enī
they say. | He cut them. | Fish | he ate | they say. | Boys | were asleep

12 tes laL kwāñ ya^enī ō na^e tc't t̄an kwan ya^enī skits
they say. | Alone | he had eaten | they say. | Boy
tc'eñ süt' ya^enī La^e ū yac tc'eñ süt' ya^enī tōnai
woke up | they say. | Another | small | woke up | they say. | Fish

14 ū sûñ^e yîL s̄an ya^enī tōnai yē dō ū sûñ^e yî dī tc'in
its meat | he found | they say. | "Fish are." | "It is not meat | this," |
he said
ya^enī dō yî dō tōnai Lûc di tcō ąnt'ēye tc'in ya^enī
they say. | "It is not. | Not fish, | rotten log | it appears," | he said | they
say.

16 dō ye tōnai ye tc'in ya^enī ū na^e tc't tañ kwañ ya^enī
"It is not | fish," | he said | they say. | By himself | he had eaten | they
say.
dō ye dûs t'e kō ne ąnt'ēye na gō^e nic k'ūn dûñ te
"It is not, | madrone berries | it is | you played with | yesterday." | In
water

¹⁷⁶ Cf. Hupa nas its ei (I, 294, 3 and III, 212).

tō nai tc'gūn cūk kwān¹⁷⁷ ya^enī te' nō na lōs kwān ya^enī
 fish | he had strung | they say. | He had dragged in water | they say.

yīs kan nōdōye na hō^e dūL ūL tc'in ya^enī nō' nān 2
 It was day. | "None. | Go home," | he told them | they say. | "Your
 mother
 kwōL kōL nūk būn tc'in ya^enī ka^e kwōc tge^e dja^e tc'si-
 you will tell," | he said | they say. | "Well, | I will see | Coyote.

tcūn k'ait būL tūc ge^e kūn nel't'ats kwān ya^enī da- 4
 Burden-basket | I will carry." | He had been cutting up | they say. | He had
 put on a frame

nōL dēL kwān ya^enī Lañ tō nai te' nūk¹⁷⁸ tc't tes ya
 they say | many | fish. | Upstream | he went

ya^enī tc'ek k'ait būL kw gūn iñ tc'ek kū wān tc't teL 6
 they say. | Wife | burden-basket | brought down | wife | from him she
 stole.

tcōt ye bī^e ūñ^e hī tes gin ya^enī tc'si teūn kin nel't'ats-
 House to | she carried them | they say. | "Coyote | had been cutting up
 (fish)"

ēkwa nāñ tc'in ya^enī be nō sūñ tō nai ta nān ò da ū leñ^e 8
 she said | they say. | "Hide | fish. | He might come again,"

tc'in ya^enī tc'a hal L tsō wit tō nai kū wa tc'ga bil^e k'e-
 she said | they say. | Frog blue small | fish | she gave. | She pounded

gūn sūt tc'ūn t'añ ya^enī 10
 acorns | they say.

yīcts in tce^e kin nel't'ats tc'n nūñ iñ ya^enī be nō-
 Wolf | venison | cut in strips | he brought | they say. | She hid

gūs sūñ in tce^e dō ha^e tc'ōL sān dja^e tc'in ya^enī na hūc- 12
 venison. | "Do not let him find it," | he said | they say. | "I am going
 home.

da tāc cō^e nac da dja¹⁷⁹ tc'in ya^enī in tce^e ne sōL-
 Sometime | I will come again," | he said | they say. | "Venison | you will
 have eaten up when

yān kwān de^e ne ca^e kwūc tc'in ya^enī te nōn 'āc būñ 14
 I may come back," | he said | they say. | "You must put in water

tc'ūn t'añ nō ūL cī^e būñ Lañ tāt dē gūc būñ tc'ūn t'añ
 acorns. | You must put in the ground. | Many | we will carry. | Acorns

¹⁷⁷ Cf. Hupa kyū wit tewōk kei "they are strung on a line" (I, 165, 8).

¹⁷⁸ Used by the Eel river dialects in this form to indicate motion in the bed of a stream. Cf. dī nūk'.

¹⁷⁹ The suffix -dja^e seems to indicate intention, while -kwūc in ne ca-
 kwūc below expresses the less certain probability of the time of his
 arrival.

te'ûl tûk bûñ Le'ût te'ûl tûk bûñ te'ûn t'añ kwûn lañ
you must crack. | Night in | you must crack | acorns. | Every

2 yîl kai cônîk' kwalî mûñ na dê ge' bûñ da k'wût djûl sai-
day | well | you must do it. | We will carry them. | Drying platform

bi¹⁸⁰ da bî' nô gûñ kac bûñ ôl sai dja' le ne' ha' in tce'
we will put them on. | Let them dry | all. | Venison

4 La ne e gûn dûñ tc'in ya'ñi n tûs lôs têle han dût
much | my house," | he said | they say. | "I will take you | next time.

nes dûñ tî dûl têle da sîts n hûl s kik na ka' ha' gûl-
Far | we will go | soon. | With us | children | both | you will bring,"

6 lôs têle tc'in ya'ñi na nec tcô yî nûn yai ya'ñi ta-
he said | they say. | Person | again | came | they say. | "Where

dji tc'si teûñ dô ye dô k'ûñ k'te qöt dô na ûn da ce
Coyote!" | "He is not. | Not recently | he went spearing. | He doesn't
come back.

8 dô kwôc t gûc ce t'a din cô' kwûc tel ba nê dô e djî kw ya nê
I do not go to see him. | For some reason | he is lame. | I do not like him.

dô kw nûc in' têle tc'in ya'ñi ta cô' kwôc t ge' dja' tô nai
I will not look at him," | she said | they say. | "Sometime | I will see
him. | Fish

10 tc'õñ gî la nê tô nai n dô ye tô nai Lañ ûñ gî tô nai
I went after. | Fish | were not." | "Fish | are plentiful. | Fish

Lan e gûn dûñ tc'in ya'ñi na nec La' ha' nûn ya hût
many | my house," | he said | they say | person | one | came when.

12 sût yûg gî ha' tô nai ke n dô kwân tô nai Lañ ûñ gî te'in
"You only ones | fish | are none. | Fish | are plentiful," | he said

ya'ñi te'si teûñ dô s djî kw ya nê tc'in ya'ñi ta cô'
they say. | "Coyote | I do not like," | she said | they say. | "Sometime

14 tac yac têle tc'kwûl lô eût nes dûñ te gî yai s djî ya nê
I will go away, | he pretended because. | Far | I will go | I like.

dô e nôl iñ' kwûc tc'in ya'ñi
You will not see me," | she said | they say.

16 tcô yî ha' yîcts in tce' tc'n nûñ iñ ya'ñi in tce' ne sôl yan
Again | wolf | venison | brought | they say. | "Venison | you have eaten
up!

in tce' ô dai' ts'i bi' nô nî gî ne dô k'ûñ dañ' ni ya ye
Venison | outside | brush in | I put. | Not recently | sometime ago, | I came.

¹⁸⁰ da- indicates something raised, -k'wût- "upon," -sai "to dry," bi' "in."

nō nūcīne tō òn gī la ne nūcīne tc'in ya*nī in tce*
I looked at you. | Water | I brought. | I looked at you," | he said | they
say. | "Venison
ōc lāñ kūn dūnte nō nī gī ne cūLgūn yaL dō ûñ tc'si tcūñ 2
I go after. | Near by | I put it down. | With me will you go! | Not |
Coyote
dō na ûn dāc dō yī dō na ûn da ce dān dī tō nai ûñ ai-
come back!" | "No. | He hasn't been back." | "Somebody | fish | given
you!"
*ac¹⁸¹ te'in ya*nī tō nai dō dān cō* c gai a ce in tce* 4
he said | they say. | "Fish | nobody | gives me. | Venison
hai nūñ iñ¹⁸² k'ûn dit hai cāñ tc't dai ya ne dō ha*-
that | you brought | before | that | only | we eat." | "I might go spearing."
k'te sī qō dī dō ye tc'si tcūñ n dī tc'ōL tûk ûñ dō ha* 6
"No. | Coyote | might kill you. | Do not
tō nai õ' lāñ dī ha* in tce* La ne Lan hit qānt'ēye dī
fish | go after. | This | venison | is much. | Much | it appears." | "This
te'yānte in tce* wān *ac ûñ he ū* wac a ce n teag 8
old woman | venison | did you give?" | "Yes. | I gave | large,"
te'in ya*nī ta tcī na hūn dac teL hā ge sī da tē le ta cō*
she said | they say. | "When | will you go back?" | "Long time | I will
stay. | Sometime
na hūc da kwūc tc'in ya*nī tc'ûn t'añ tûñ ûc bûñ na- 10
I will go back," | he said | they say. | "Acorns | you will carry | if you go
back,"
he sūn t ya de* te'in ya*nī he ū* tc'in ya*nī na hūc-
he said | they say. | "Yes," | she said | they say. | "I will go back
dac tē le ta cō* ål ûc tcī nûL tā ca* ål òn dûl lāñ 12
sometime." | "Wood | I will make." | "With you | I will go. | Wood | we
will get.
k'ai t bûL gûn el dje* ca ûL tcī k'at de* gûc gel bûñ
Burden-basket | you carry. | Pitchwood | for me | make. | Soon | I will
carry it.
ta dī n cōñ nûc tān n cōñ kwōñ* tc'ûn sûts õ dûl lāñ 14
Where | good | I get it | good | fire! | Bark | we will get
L sai õ*est bûL tcō kûl lûs se* n cōñ k'ai t bûL nûn-
dry. | Maul, | elkhorn wedge, | dry bark | is good. | Burden-basket | take
up,"
ûñ ûc tc'in ya*nī n lāñ ål La ne se k'ût ca õ' lāñ 16
he said | they say. | "Much | wood, | many | mealing stone | for me | get,"

¹⁸¹ The g must have disappeared after f. Cf. cgai a ce below.

¹⁸² The g, the initial of the root, is assimilated or displaced by the preceding f. See gûc gel bûñ below. Cf. Hupa root -wen etc. (III, 226).

te'in ya^enī tc'ūn t'añ tüt de ge^e nes dūñ nō^edūl ci^e
she said | they say. | "Acorns | we will carry | far. | We will put down

2 yībañ tc'ūl tük da tcēl dō teō ic teis tel te'ūn t'añ dal-
over there. | Crack them. | Storage bin. | I am not going to leave | acorns. | Why
iñ gi in tee^e ca nī tc'ūn yan ûñ kwān cō^e Lañ in tee^e
venison | only | you have eaten?" | "In vain | much | venison

4 nūñ ûc in tee^e Lañ ûc ga nē tō nai La ne c gūn dūñ
you bring." | "Deer | many | I kill. | Fish | are many | my house.

ges tcō kin nel t'ats La ne k'ait būl lgai bī^e La ne nōñ-
Elk | cut in strips | is much | burden basket white in | is much. | Tarweed
seed

6 k'tcūñ La ne te'a la La ne c gūn dūñ t kō ict^s La ne
is much. | Sunflower seed | is much | my house. | Chestnuts | are many

c gūn dūñ La ne na nec yī tcō ye hüt tc'in ya^enī tc'ek
my house. | Are many | people | dance-house because," | he said | they
say. | Wife

8 ûl tc'in ya^enī na nec Lan dūñ n tūs lōs tē le da sits
he told | they say. | "People | many | I will take you. | Sometime
te'an La ne hüt ta cān ha^e gī dūl dō kw nūs sūn ne
food | much. | What way | we go | I do not know.

10 kwūn ye i dūl kwūc tc'si tcūñ na nō tc'ūl ke^e û leñ^e
Underground we will go. | Coyote | might track us."

tc'si tcūñ tān na tayai tō nai bī ne^e cwūlts tc'kak' bī^e
Coyote, | he went from water. | Fish | back | small | net in

12 nō ûn tān kwān ya^enī tcēl gaitc be tc'ūs gel kwān ya^enī
he had put | they say. | Sore tail | he had tied up | they say.

na gūl tbañ ya^enī skits c nān tc'si tcūñ na gūt dal
He limped along | they say. | Boy | "My mother, | Coyote | is coming
back!"

14 sk'e^e bī^e ò' lūts yī na gūt yai nō lōk'e nī gī ne hakw
"Mush | in urinate." | He came in. | "Your salmon | I bring. | Out there
būl dai^e dūñ nō nī gī ne tō nai tc'n ne sīl t'ats tc'tel-
by the door | I put down. | Fish | I cut up | someone had stolen."

16 tcōt ye kwa nāñ sk'e^e ka gūl tseg būl te gūn k'ō tce ceL-
Mush | he tasted | when | it was sour. | CeLciyetōdūñ

cī ye tō dūñ st'ō^e kwūt te sel sūt' dō ha^e ge gin ya^enī
nearly | it fell off. | She didn't bring it in | they say.

18 yis kan ha ta s gin ya^enī dō dan cō^e tai t'as tc'ōL ke-
Dayligh^u | there | it was | they say. | Nobody | cut it. | "You do not like it

gañ a nō' t'e na hūc dac tē le be nac *ai* tē le ha ge kwūc
 you are. | I am going back. | I will try again. | Long time probably
 nāk ka* ca be δ dūn kwūc nō djī dō δ sūt dūn na ca* kwañ- 2
 two | moons | will die. | Do not be lonesome. | I may be around
 hīt qān t'e būn kwūc te'in ya* nī na hes t ya te' hūn
 it will be," | he said | they say. | He went back | stream to,
 tc'kak' tes gī nūt nan tyai yicts dō ūn na ūn dac cūn- 4
 net | he carried. | Came back, | Wolf. | "Hasn't he been back, | my cousin
 dī kō te'si teūn
 Coyote?"
 tc'un t'añ kac bī* tūt dē ge* nes dūn nō dūl cī* dja* 6
 "Acorns | tomorrow | we will carry. | Far | we will put in the ground.
 tcō yī ha* tc'ūn t'añ tūt dē ge* nes dūn nō dūl cī* dja*
 Again | acorns | we will carry. | Far | we will put down,"
 tc'in ya* nī teō yī ha* tc'ūn t'añ tūt dē ge* nes- 8
 he said | they say. | "Again | acorns | we will carry | far,"
 dūn tc'in ya* nī teō yī ha* tc'ūn t'añ tūt dē ge* te' nō-
 he said | they say. | "Again | acorns | we will carry | we will put in water,"
 dūg ge* tc'in ya* nī t gat ūl tci tel kac bī* tūn ūc būn 10
 he said | they say. | "Mouldy | you will make. | Tomorrow | you will carry.
 sk'e* dūn k'ōts s djī ya ne dān te gī tc' yante s'ūs da-
 Mush | sour | I like. | How | old woman | must stay!"
 būn kwa in tce* lan kwūl nō na dūg ge* dja* te' yante 12
 "For her | venison | much | with her | we will leave." | "Old woman
 dō ha* wan kwūl lūk būn dja* būl hī nūk' nes dūn tī dūl-
 you must not tell him | when | south | far | we shall go.
 tē le sa' dūn sūn da būn dja* dō s tci dō sūt tē le kwa ta 14
 Alone | you will stay." | "I will not be lonesome. | Any way
 tūn yac s tcoñ tci tc' sī teūn s tci te' ūl tūk dja* kwa ta
 you go. | You may leave me. | Coyote | let him kill me | anyway,"
 tc'in ya* nī dō ha* nan dac būn c gūn da nī s toδ ūt ge* 16
 she said | they say. | "You must not come back. | My son-in-law | let him
 come to see me.
 dja* in tce* tc'n nō gē* dja* s tci tūn* dō dan cō* s tci yīl-
 Venison | let him bring | to me. | Nobody | will kill me."
 tūk tē le tc'ūn t'añ dō tcoñ tci tē le lañ tc'ūn t'añ tce- 18
 "Acorns | I will not leave. | Many | acorns | are mouldy
 gūt t gan ne yīl tci tūn na ge yai būn na nēl yañ n cōñ nūl
 you will take. | Sprouted, | good | with you.

te' nō nī gī ne k'ai t būL bī' la cī' te' nō nī giñ tō gūc būñ
I put in water. | Burden basket in | buckeyes | I put in water. | Let him
carry.

2 ta cō de' ql gūn dō' de' e gūn da ne s te' ūñ' al te' ūL
If some day | wood | is gone if | my son-in-law | for me | wood | let him
get,''

tcī' dja' te' in ya' nī al s tcī ya nē tūt būL tē lit dje'
she said | they say. | "Wood | I like. | It will rain. | Pitchwood

4 s tcī ya ne na tc' nūn dīn būñ Le' sī dai te' ūc dūk e te' in
I like. | It will be light. | At night | I sit. | I crack them," | she said

ya' nī sī' t gūn tea de dō c ka ke e k'ūn dūñ dō ql
they say. | "Head | is sick. | I am not well. | Yesterday | not | wood

6 ūc tcī ye ql Lañ s tcī ya ne dō dan cō' na cī ūc tcī ge
I made. | Wood | much | I want. | Nobody | came (?) | I cried.

s tcī dō sūt wūn ta Le' sī da ye Le' nes dūñ sī dai
I am lonesome. | Some | nights | I sit, | night | long. | I sit,

8 nāk ka' yil kai s gī yal te' in ya' nī tāt djī na hō tūn-
two | nights. | I am sleepy," | she said | they say. | "When | will you
move!"'

nāc tel te' ūn t'āñ dō dūl ta ge kakw būñ kwūc yī ban-
"Acorns | we have not carried. | Soon | will be. | Six only

10 La' ha' k'ai t būL nōn t na' e kac bī' tūt dūg gūc tē le
burden baskets | are left. | Tomorrow | we will carry,"

te' in ya' nī tcō yī ha' tūt dūg gūc tē le k'ai t būL nāk-
he said | they say. | "Again | we will carry. | Burden baskets | two-two

12 ka' nāk ka' k'ai t būL tē le nāk ka tcō yī ha' k'ai t būL
burden baskets will be. | Two | again | burden baskets

tūt dūg gūc tē le e nāñ n tcōn dūt tcīc tē le kac bī' k'ai t-
we will carry." | "My mother, | we will leave you | tomorrow. | Burden
baskets

14 būL nāk ka' nōn t na' e tī dūL tē le e nāñ te' a kūt bī'
two | are left. | We will go. | My mother | hole in

kwūn ye hī dūL tē le nūn kwī ye gī dūL tē le
we will go. | Ground under | we will go."

16 nes dūñ nikts gūn yaL dō n hel ke' tē le dō nō te' gūL-
"Far | slowly | you go." | "He won't track us, | he won't track us
along,
ke' tē le tc' sī tcūñ nes dūñ ē ts'ūs nō' n tea ge ne se k'a
Coyote." | "It is far. | Mountain | large. | The long way

18 ts'ī' n tce' e hai hit' t ca ce na dūl yīc nūn sat' ka'
brush | bad | because | I go. | We will rest. | Sit down. | Come,

be dūl kwān tē hit cī gūc gel k'ait būl dōñ he' ūñ dō-
we have climbed when | I | I will carry | burden basket. | Are you
tired?" | "I am tired."

yī he'e t k'ūñ dūñ kā sī del' yō òñ lūt ūl sañ he ūñ
"Ridge | we came up. | Way over | smoke | do you see?" | "Yes,
lūt ūs sa nē ne' n tea' dūñ nūn ya kwañ dō yī he' ūñ gī
smoke | I see." | "Country large | you have come." | "I am tired."

ca' na' na nī dūl na nic ge' ał te da ūn dic ge' gūl ge le
"Creek | we cross. | I will carry you across. | Well. | I take you up. | It
is evening.

gūn yal kwān tē hit lūt ūn sūl teic te'in ya' nī ye
You walk | nevertheless. | Smoke | you smell?" | he said | they say. | "House
se nē yō òñ cī ye' ye hai ka' tī dūl tea kwūl gūl tē le
stands | yonder | mine | house | that. | Quickly | we go. | It will be dark.

na gai se an ūñ gī tūn nī n cō nī hai ūñ te'in ya' nī
Moon | is. | Trail | is good | over there," | he said | they say.

hai ūñ gī ał te dō ha' kūc nūn Liñ' ske' ha' gūn yal dō-
"Over there | well | don't look at them. | Behind me | you walk. | Do
not be ashamed.

ha' ka nōn t yañ ye hen yac ye bi' nūn sat kwōñ' nō nal-
Come in. | House in | sit down. | Fire | put wood on.

lāc ta kit tō ta gī ba te'ek cī ye' dōñ he' k'ait būl 10
Where | water! | I am thirsty." | "Wife | mine | you tired | burden basket
ū ye
under?"

dān tei ges teō yīs te' añ kwān n tei' s'ūs te' añ
"Who | elk | shot?" | "Your younger brother | shot it

k'ūn dūñ nō nī sēl giñ¹²² būt teō gūl sañ ò dīj gūl tūk
yesterday. | Bear | he killed. | Panther | he found. | He killed it."

ta dīj sk'ee stci gūn yañ c gī na' nes dūñ na hes t yai
"Where | mush! | I want it. | I am hungry. | Long ways | I started back.

te'ek te sīL teōt
Woman | I stole." |

ta tei te' tēl kūt te'in ya' nī se k'ūt dō kin nec 16
"Where | did they go?" | he said | they say. | Mealing-stone | didn't
speak

ya' nī se k'ūt da tcañ' dūn nī ya' nī al te de nate'-
they say, | mealing-stone. | Raven | croaked | they say. | "Well, | here |
bring them back,"

¹⁸⁸ Cf. Hupa root -wen -wifi -we "to kill," which is also used with a prefix containing s.

kw nûm mûl tc'in ya^enî al nô nûl lût ta tcî na sän
he said | they say. | Wood | unburned, | "Where | they moved?"

2 tc'in ya^enî ò^eest nûn s'ûs tañ ya^enî ta tcî na sän
he said | they say. | Pestle | he picked up | they say. | "Where | they
moved?"
ò^eest ya gûL gal ya^enî tc'tes iñ^e ya^enî ya' bi^e ûñ^e
Pestle | he threw up | they say. | He looked up | they say, | sky in.

4 kw sün t'a^e nai nel gal¹⁸⁴ ya^enî tc'a ka küt ka nai laci
His forehead | it struck | they say. | Hole from | she was digging out
te'ûn t'añ ye te'gûn yai te' yante tc'eL tcî ya^enî dan-
acorns. | He came in, | old woman | he caught | they say. | "Who

6 dji côL tcût n hõc t ge^e dô yac te'ôL gûc ûñ^e tc'e na n La
caught me! | I will look at you." | "Nobody looks at me." | He ran out
ya^enî ts' gûn tcäñ ye bi^e s tcæ^enî ta tcî na sän tc'iñ
they say. | He defecated | house in. | "My faeces, | where | moved?" | he
said

8 ya^enî dî se^e tc'a ka bi^e kwûn ye nûñ yiñ yiets tc'ek
they say. | "Down here | hole in | they went in | Wolf, | woman.
tc'te lôs se skits nãk ka^e ha^e Lô kast k'wût' na sa ne
He led along | boys | both. | Lokastkwut | they moved,"

10 tc'in ya^enî
it said | they say.
tc'si teûñ kwûn s'ûs nôL ke^e kwûc tc'si teûñ tc'nûn ya-
"Coyote | might track us. | Coyote | if he comes

12 dee kwa tcûb bûñ in tee^e sk'e^e k'wûn na te bûL dja^e kî-
you must feed him | venison. | Mash | we will pour on him. | Basket-bowl
large
tsa^e tcô bûL k'wût' na te bûL dja^e nô kwôL^ea^e bûñ ye tûk-
with | we will spill on him. | Place him | house middle."

14 küt c nãñ tc'si teûñ te'n nûn yai ûñ gî aL te tõ nai
"My mother, | Coyote | is coming. | Well, | fish
bi ne^e cwôl tc to' nûñ iñ ûñ gî nô Lô k'ets tc'n iñ ûñ gî
back | short | he is bringing." | "Your little salmon | he said

16 qan t'e de kwa nûl lôs dô s tcî kw yan ûñ gî yôk' na ga bûñ
that one | here | he brings. | I don't like him. | Way off | he must walk.
dô kw nîc in^e tel dô s tcî kw yan te'si teûñ dñan dji nûn ya
I will not look at him. | I do not like him | Coyote." | "Who | came?"

¹⁸⁴ For the prefix cf. Hupa nai del dô "he cut him" (I, 164, 3 and III, 50).

ye heL a kwûstûn ûñ gî de nô' yac¹⁸⁵ kûwûn tûn dñan-
 "Come in. | It is cold. | Here | come. | It is getting cold. | Who
 djî a nô' t'e ka^e nô' sat tcô nûñ hit a nô' t'e hit na nec 2
 are you? | Well, | sit down. | Stranger you are." | "Person
 nûñ yai wa teût in tee^e sk'e^e wa kac ya' bîk' na teal
 came. | Give him | venison. | Mash | give him." | Sky in | chewing
 ya^enî tc'ek kîye^e tate'bûl ya^enî selgai ta ya il- 4
 they say. | Woman | his | made mush | they say. | White stones | she put
 in water.
 dûl sûl kw si^e k'wûn na ga bil tê lit tc'si teûñ in tee^e tc't-
 Hot | his head | they will pour on. | Coyote | venison | he was eating when
 ta net sk'e^e k'fûl ts'e get kw si^e k'wût na ga bil^e ya^enî nûn- 6
 mush | he was eating when | his head | on it they poured | they say. | He
 jumped up.
 s'ûst k'ai^e ta gûn la tô bi^e t'e ce¹⁸⁶ yal kût ya^enî yi-
 Water he jumped in. | Water in | coals | floated | they say. | Other side
 bañ ta nastyai c ga^e ce nan t'bûl na hel'ûts ya^enî 8
 he came out of water. | "My hair | come to me again." | He ran off | they
 say.
 kwûn lañ
 All.

XI.—HOW COYOTE AND SKUNK KILLED ELK.

tc'si teûñ bes ya hût yî tcô òlai^e nô t gûn ta lût ges-
 Coyote | climbed up when | dance-house | its top, | he stood up when | elk
 tcô gûl tca ya^enî ges tcô nîna ya^enî lañ ges tcô 10
 he called | they say. | Elk | came | they say. | Many | elk
 ye nîna ya^enî yî tcô bl^e yî tcô dê mûñ^e ya^enî sle^e L-
 came in | they say, | dance-house in. | Dance-house | was full | they say. |
 Skunk
 k'ûcts nûn kûwûl tiñ ya^enî ye da dûn nô kûwûl tiñ 12
 he took up | they say. | By the door | he put him
 ya^enî bûl gût yiñ kw sle^e bût' bûl gût yiñ ya^enî
 they say. | He doctored | his anus, | his belly, | he doctored | they say,
 sle^e L k'ûcts dataite s'ûs da ya^enî sa' tcô s'ûs da ya^e- 14
 skunk. | Grey squirrel | sat | they say. | Fisher | sat | they say.
 nî tc'gûn si^e ya^enî sle^e L k'ûcts Le ne^e ha^e tc'n te gân
 He emitted flatus | they say, | skunk. | All | he killed

¹⁸⁵ The plural is used to the stranger for politeness. It is used to all relations-in-law in this region for the same purpose.

¹⁸⁶ Cf. Hupa teûw "coal" (I, 114, 4).

ya^enī tc'e gān ya^enī tc'gūn sī^e dūt tc'n te gān ya^enī
they say. | He killed | they say. | He emitted flatus when | he killed
them | they say.

2 tc'sī tcūn in tee^ebañ būt'būl a tc'gūn yan ya^enī tc'sī-
Coyote | deer female | entrails and all | he ate | they say. | Coyote,
tcūn kwa a dic cin ye tc'in ya^enī ges teō tais t'ats
"I called that," | he said | they say. | Elk | he cut up

4 ya^enī dān cañ ha^e naōne st'ē ci^e le ne^e ha^e tca^en ōla^e
they say. | "Who | married | my sister?" | All | faeces | his hands
sline tc'sī tcūn te hūn tel'ūts ya^enī kw la^e tc'te-
became. | Coyote | creek to | he ran | they say. | His hands | he washed

6 tci ya^enī sēlin kw la^e tc'te tci ya^enī kw sī^e ga^e tcō
they say. | Blood | his hand | he washed | they say. | His hair long
kw sī^e tc'is tci ya^enī kw sī^e wānt gūl k'ac ya^enī
his head | he made | they say. | His hair | she threw away | they say.

kwūn Lāñ
All.

XII.—COYOTE RECOVERS KANGAROO-RAT'S REMAINS.

8 nałtōn^etc k'a^e tc'is tci ya^enī Lāñ tc'gūl tei^e
Kangaroo-rat | arrow | he made | they say. | Many | he kept making
ya^enī k'a^es'ūl tiñ^e¹⁸⁷ tc'is tci ya^enī te'ūts¹⁸⁸ ya^enī
they say. | Arrow-bow | he made | they say. | He shot along | they say.

10 ne^e nūn te'īl k'ai¹⁸⁹ ya^enī hōta Lba^eūñ k'ē'ūts
Ground | he shot | they say. | Then | both sides | he shot
ya^enī di de^e k'te'ūts ya^enī k'e nūn'ūts ya^enī se n-
they say. | North | he shot along | they say. | He came there shooting |
they say. | Blue-rock

12 tca^e dūn kw dži gūl tūk ya^enī dān ke te La ya^enī ne^e
he was killed | they say. | Everything | he shot with | they say. | Ground
nūn te'īl k'ai ya^enī cīc bī^e kū wa^ea^e ya^enī sga^e būl
he shot | they say. | Red mountain | they brought it | they say. | Hair | with

14 nūt dac bī^ena ya^ea^e ya^enī būl ya^enūn dac ya^enī
dance | they took in | they say. | With | they danced | they say.

¹⁸⁷ The compound has become necessary since s'ūl tiñ^e is used of modern firearms.

¹⁸⁸ Cf. Hupa yī kit te its (I, 144, 12 and III, 211).

¹⁸⁹ Cf. Hupa root -kait -kai (III, 281).

hō ta bī' te' e wa 'añ ya' nī kw sī' bī' te' e 'añ ya' nī
 Then | they took off | they say. | His head | they took off | they say.
 tc' kwūt djits ya' nī te' sī teūñ ū nas laL kwūnt ya' nī 2
 They pulled him in two | they say. | Coyote | dreamed about | his cousin |
 they say.
 na sī la le wac yī ce cūn dī ba cī cūn dī ba cī cūn dī ba cī
 "I dreamed | I dreamed, | my nephew | my nephew | my nephew."
 tc' tel ke' kwe' ya' nī tc' gūL ke' ya' nī dī de' 4
 He started to track | his tracks | they say. | He tracked along | they
 say. | North
 ya' nī tce' gūl laL ya' nī tce ge gūl laL ya' nī tc' nūn ya
 they say. | He cried along | they say. | He cried along | they say. | He
 came there
 ya' nī yī teō dūñ cīc bī' ts'ūñ na gūl lac ya' nī dī de' 6
 they say, | dance-house place | Bed mountain. | Bones | he picked up | they
 say. | North
 tc' qal dūñ ha' yō' būL nas li' ya' nī yō' yī de' tc' t-
 he walked place | beads | with | he tied up | they say. | Way north | he went
 tes yai ya' nī dī da' ūñ sīs kw sī' būL ts'ūs li' ya' nī 8
 they say. | North from | otter | his head | with | he tied | they say.
 yī teō tc' nūn ya ya' nī gūL ge lit tc' añ tas tci ya' nī
 Dance-house | he came | they say. | Evening when | food | they cooked |
 they say.
 ye tc' gūn ya ya' nī yī teō bī' nō' dac kwa ta kwac al- 10
 He went in | they say, | dance-house in. | "Dance, | any way." | "I used to
 do that,
 ī ne na nēc ūsī' nac a hūt nūt dac ya' nī bī' nas kūt'
 person | his head | I get when." | Dance was | they say. | Two in middle
 danced
 ya' nī te' gūn das ya' nī sga' būL cī nūc dac būL 12
 they say. | They danced | they say. | "Scalp | with | I | I will dance." |
 With it
 tc' e naen la ya' nī
 he ran out | they say.
 na hel' ūts ya' nī kwūnt gī yōt ya' nī būL na gūL 14
 He ran back | they say. | They pursued him | they say. | With it | he
 ran along
 dāL ya' nī ts'ūñ wān na t' ūts ya' nī yō' bī' nō na-
 they say. | Bones | he ran back to | they say. | Beads | he had placed in
 tc' nī an ya' nī na hes tya ya' nī yō' ūñ ts'ūñ wān- 16
 they say. | He came back | they say. | Way over | bones | he came back to
 nan tya ya' nī na na gūn giñ ya' nī da nañ dūñ giñ
 they say. | He took them down | they say. | He carried them back

ya^enī bī^enō na te'n an ya^enī yō^e būL bī^enō te'n an
they say. | He carried them in it | they say. | Beads | with | he carried
them in

2 ya^enī hai kwac cūl hīt ka nac le kwāñ ka^e nō na ga-
they say. | "When | they do that to me | I come alive again. | Come, | I
jump across,
cūl dac kwāñ cūnt ca' na^e¹⁰⁰ na na gūl dac ya^enī dī da-
my cousin, | creek." | He jumped down | they say. | Here from the north

4 ūñ na gūt gel ya^enī nō nal cūts ya^enī kwūnt būL
he carried along | they say. | He ran back (?) | they say. | His cousin | with
ya^enī te'gūn tce' ya^enī wān nate'ge gūl lal nas li^enūt
they say. | They cried | they say. | About him he cried along | he was tied
because

6 ya^enī cūn dī ba cī cūn dī ba cī cūn dī ba cī nan t giñ
they say. | "My nephew | my nephew | my nephew." | He brought back
ya^enī kō wūn dūñ
they say | his home.

kwūn Lāñ

All.

XIII.—COYOTE AND THE GAMBLER.

8 kō wān te'gūl de' ya^enī k'a^e kō wān te'gūl de' ya^enī
From him he won | they say, | arrows. | From him he won | they say,
s'ūL tīn^e La^e ha^e bel kō wān te'gūl de' ya^enī yō^e kō-
bow | one. | Rope | from him he won | they say. | Beads | from him he won

10 wān te'gūl de' ya^enī ta sūts kō wān te'gūl de' ya^enī
they say. | Tasūts | from him he won | they say.
sī^e bīs eāñ kō wān te'gūl de' ya^enī k'e te'ūs t'ats Lō^e n eai
Head net | from him he won | they say. | He cut | grass game.

12 cī ye^e tc'ek tc'ūc be^e cī ye^e ye^e tc'ūc be^e tc'in ya^enī
"My | wife | I bet. | My | house | I bet," | he said | they say.
kūn ne sīL yan ò kūn ne sīL yan kūn ne sīL yan ò kūn ne sīL-
"I win," | I win, | I win, | I win."

14 yan na^etc'ūs de' ya^enī tc'ek na^etc'ūs de' ya^enī ye^e
He won back | they say | wife. | He won back | they say | house
tcō ye Le ne^e ha^e L ta' kī na^etc'ūs de' ya^enī k'a^e bel
again. | All, | every kind | he won back | they say. | Arrows, | rope,

¹⁰⁰ These words Coyote uses are said to be in the dialect formerly spoken north of the Kato.

s'ûL tiñ^e na^egi yô^e si^e bis^eañ Le ne^eha^e na^etc'ûs deg
bow, | quiver, | beads, | head net, | all | he won back

ya^eni
they say.

2

kwûn Læñ
All.

XIV.—COYOTE COMPETES WITH GREY-SQUIRRELS.

da taite s'ûs k'an ya^enî tcûn üye sûs k'an yîban-
Grey-squirrel | built fire | they say. | Tree | under | he built fire. | Six
La^eha^e na nûn La ya^enî tc'si tcûn tc'n nûn ya ya^enî 4
jumped across | they say. | Coyote | came there | they say.

te he he i dôk'qñ stcô teiñ¹⁹¹ nas lô sit kwac t'iñ be cô^e-
(Laughing) | “Long ago | my grandmother | led me around when | I did
that. | Lead me up,
lôs cûn dîts he ü^e be cô^e lôs cûn dîts be kô^e lôs tc'in ya^enî 6
my friend. | Yes, | lead me up | my friend.” | “Lead him up,” | he said |
they say.

hô ta na nûn La ya^enî hô ta na nûn La gût tc'tel sût
Then | he jumped across | they say. | Then | he jumped across when | he
fell
ya^enî hô ta kwôñ^e bî^e nôl sût ôs lût ya^enî hô ta 8
they say. | Then | fire | in | he fell. | He burned up | they say. | Then |
t'ec tân nas djôl ya^enî hô ta cga^e ce nûn t bûL
coal | rolled out | they say. | Then “My hair | come back to me.”

kwûn Læñ
All.

XV.—COYOTE TRICKS THE GIRLS.

gûl k'an ya^enî se k'wût' gûl k'qñ ya^enî la cî^e 10
Fire was | they say. | Rock on | fire was | they say. | Buckeyes
kwôñ^e dûñ nat gûl gal ya^enî gût tea ya^enî Letc bûL
fire place | she poured down | they say. | Were covered up | they say, | earth |
with.
ka na ga la ya^enî bî nô gût Lek ya^enî tc'si tcûn ts'al- 12
She took them out | they say. | She soaked them | they say. | Coyote |
baby-basket in

¹⁹¹ This suffix -tcifi (Hupa -tcwif) seems to mark a class. It is a live suffix. In a neighboring dialect it was heard suffixed to an English word, “old mare-tcifi.”

bī' tc'n nūl lat ya'ni dan dji bī ye' skī nūl lat
floated there | they say. | "Whose | his | baby | floats?"

2 ya'en ya'ni ta gē kān ya'ni skī ts'al būl ta gē kān
they asked | they say. | She took it out of water | they say. | Baby | basket
with | she took out
ya'ni skī tce' ya'ni nal gī lgai da kw t kān ya'ni
they say. | Baby | cried | they say. | White duck | carried it about | they say.

4 tc't deñ ūl ya'ni gūl gel' ya'ni ya'en tes laL ya'ni
It stopped crying | they say. | It was evening | they say. | They slept |
they say.
skī nō gē kān ya'ni yīs kān ya'ni tc' gūs tcī' ya'ni
Baby | she put down (basket) | they say. | It was day | they say. | It was
red | they say.

6 na hes tya ya'ni dī dji tc'ō' yan nō' būt' gūn tea-
He went back | they say. | "What | you eat? | Your bellies | are big."
kwāñ ne ū dūn dja' tc' sī tcūñ
"You die | Coyote."

kwūn Lañ
All.

XVI.—POLECAT ROBS HER GRANDMOTHER.

8 teite gaite t'ekī Lañ nūn ye tag¹⁹² t'ekī ka tc' gūn-
Polecat | girls | many | bulbs | girls | dug

cī¹⁹³ ya'ni dī nūk' hai na ūñ lūn tes ya hūt dī da' ūñ
they say. | South | from south | came together when | from north

10 t'ekī Lañ nūn ye tag ka tc' gūn cī' ya'ni Lañ nūn-
girls | many | bulbs | dug | they say. | Many | bulbs
ye tag ka tc' gūcī' ya'ni teite gaite kw teai Lañ
they dug | they say. | Polecat | her grandchild | many

12 ka ya'cī' ya'ni gūl k'an ya'ni n tcaG al k'wūn-
dug | they say. | There was fire | they say. | Large | wood | they put on
when
nō gūl la hūt n tcaG kaya'cī' ya'ni Lan Lta' kī
large | they dug | they say. | Many | kinds

14 t būl bī' wūñ k'ai t būl bī' wūñ k'ai tel bī' L tceek ke-
seed-basket in | some, | burden-basket in | some, | basket-pan in

¹⁹² Cf. Hupa yin ne tau (I, 135, 2).

¹⁹³ Cf. Hupa xa ke hwe (I, 135, 2).

teiñ ¹⁰⁴	gönte	teñ s̄i teiñ	nûn ye tag teō	wō* Lañ	tei gûl-
teante	na alle*	tsō* kwit'iñ	kwût kyañ	bût tlaiste	gôl-
bûs teiñ	kas kiñ	tei gûl tcañ	tei dûk ne*	nas nal dalte	
tei yô yî kôs t gaite	Lete ye de le teō	si* t biñ	Le ne* ha*		All
L ta' ki	ka te' gûn ci*	ya* ni	t bûl	dë mûn*	ya* ni ci ye*
different kinds	they dug	they say.	Seed-basket	was full	they say.
					"Mine
dô te bûn ne	ya* te' in	ya* ni	ci ye*	dë mûn*	k'ai tel bi*
is not full,"	they said	they say.	"Mine	is full	basket-pan in."
ka dût tca*	ne*	gûn sùl le	te' in	ya* ni	he ü* te' in
"We will bury.	Ground	is hot,"	she said	they say.	"Yes," she
ya* ni	ts' yante	kwôñ*	ya* ga bîl*	ya* ni	ne* L tc'al-
they say,	old woman.	Fire	they threw over	they say.	Ground they
					scoped out.
kats	na t gûl gal le	kwôñ* dûñ	teō yî ta'	na t gûl gal	
They poured them down	fire place.	Other places	they poured down		
ya* ni	nes dûñ	slin*	ya* ni	La nit	t'ekî
they say.	High	it became	they say.	Many because	girls many be-
					cause high
ken tñ	ya* ni	gût tca*	ya* ni	tc'e lê*	ya* ni kw teō
it piled up	they say.	They covered	they say.	He* sang	they say.
					His grandmother
ba	ya* ni	ð dai*	nûn dac	ya* ni	ye na gûn dac
for	they say.	Outside	she danced	they say.	He went in they say,
kin yî	nûn ye tag	ðc t ge* dja*	te' in	ya* ni	tc'e na gût-
himself.	"Bulbs	I will look at,"	he said	they say.	He came out
dac	ya* ni	tc'e il lë*	ya* ni	kw teō	nûn dac
they say.	He kept singing	they say.	His grandmother	danced	they say.
be il ke get	nûn ye tag	ðc t ge*	te' in	ya* ni	k'ai tel
He finished when	"Bulbs	I look at"	he said	they say.	Basket-pan

¹⁹⁴ The bulbs used for food by the Kato, listed here, have not been identified.

Cheenut has treated the subject for this region; "Plants used by the Indians of Mendocino Co., Calif." Contribution from U. S. Nat. Herbarium, VII.

* When this text was being revised with the original relator it was declared that the deceitful grandchild was a girl, not a boy. The Nongatl, farther north, tell of a boy who afterward repented and avenged his grandmother's death.

na na il dūl ya^enī k'ai tel bi^e tc'e il lē^e ya^enī kw^e tcō
he moved up and down | they say. | Basket-pan in | he kept singing | they
say. | His grandmother

2 nūn dāc ya^enī k'ai tel na nail dūl ya^enī kw^e da^e bi^e
danced | they say. | Basket-pan | he moved up and down | they say. |
His mouth in
na dūl gal ya^enī dō ût t'ē ye stcō tc'in ya^enī kw^e
he poured | they say. | "They are not cooked, | my grandmother," | he
said | they say. | His mouth in

4 da^e bi^e na dūl gal ya^enī tc'e nan dac ya^enī dō ût t'ē ye
he poured | they say. | He came out | they say. | "They are not cooked,
stcō tc'il lē^e ya^enī dō ût t'ē ye dō ye he^e ûn gī kwōñ^e
my grandmother," | he sang | they say. | "Not cooked, | I am tired." |
Fire place

6 dūñ ne^e na na t gūl^e al ya^enī nūn dac ce dō nī nel ya-
earth | he piled up again | they say. | "Why are you dancing? | They are
eaten up."

nūn kw^e tcō ka^e òc t ge^e nūn ye tag kin te'en ya
His grandmother, | "Well, | I will look | bulbs." | He | went out

8 ya^enī ò dai^e kw^e tcō ne^e yōn t gīts ya^enī kwōñ^e dūñ
they say | outside. | His grandmother | earth | looked at | they say, | fire
place.
nūn ye tag n dō^e ya^enī tc'e nan t ya hūt tc'gūn t ee^e
Bulbs | were not | they say. | She went out when | she cried

10 ya^enī ò dai^e ha^e
they say, | outside.

 dī nūk' tc't tes ya ya^enī būntc wūn dūñ tc'n nūn-
South | she went | they say. | Flies | live place | she came

12 ya ya^enī stcī òL tūk stea yī dō būñ kwa sūs i ne¹⁹⁵ dō-
they say. | "Kill me, | my grandchild | mistreated me." | "No,
ye dō n tcī dūl tūk tē le būn L tcīn tcō¹⁹⁶ wūn dūñ tc'n-
we will not kill you." | "Fly-black-large" | live place | she came

14 nūn ya ya^enī tc't tes ya ya^enī hai nūk' tca nes wūn-
they say. | She went on | they say. | Here south | wasp | live place
dūñ tc'n nūn yai stcī òL tūk c tca yī dō būñ kwa sūs i ne
she came. | "Kill me, | my grandchild | mistreated me,"

16 tc'in ya^enī būn dūl teante wūn dūñ tc'n nūn ya ya^enī
she said | they say. | (Live in the ground) | live place | she came | they say.

¹⁹⁵ The word is difficult of analysis.

¹⁹⁶ The following names of the insects seem mostly to indicate a classification of them by color and size. The translations were suggested by the Indian.

s djī ōL tūk s tcai ye dō būñ kwa sūs ī ne tc'in ya^e nī
 "Kill me, | my grandchild | mistreated me," | she said | they say.
 ts't tes ya ya^e nī hai nūk' ta dūl gai tcō wūn dūñ tc'n- 2
 She went on | they say. | Here south | hornet | live place | she came
 nūn ya ya^e nī s tcai ye dō būñ kwa sūs ī ne s djī ōL tūk
 they say. | "My grandchild | mistreated me, | kill me."
 dō ye dō n djī dūl tūk tē le yī nūk' tc't tes ya ya^e nī 4
 "No, | we will not kill you." | South | she went | they say.
 tsis na Lūts e¹⁹⁷ wūn dūñ tc'n nūn ya ya^e nī s djī ōL tūk
 Yellowjacket | live place | she came | they say. | "Kill me,
 s tcai dō būñ kwa sūs ī ne dō ye dō djī dūl tūk tē le yī- 6
 my grandchild | mistreated me." | "No, | we will not kill you." | South
 nūk' tc't tes ya ya^e nī ne^e yō sōste wūn dūñ te'n nūn ya
 she went | they say. | (An insect) | live place | she came
 ya^e nī s tcai dō būñ kwa sūs ī ne s djī ōL tūk dō ye dō n- 8
 they say. | "My grandchild | mistreated me, | kill me." | "No, | we will
 not kill you,"
 djī dūl tūk tē le kwūL iñ ya^e nī būn tcō wūn dūñ tc'n-
 they told her | they say. | Fly large | live place | she came
 nūn ya ya^e nī s djī ōL tūk s tcai ye dō būñ kwa sūs ī ne 10
 they say. | "Kill me, | my grandchild | mistreated me."
 dō ye dō n djī dūl tūk tē le dōl tcō wūn dūñ te'n nūn ya
 "No, | we will not kill you." | Gnats | live place | she came
 ya^e nī s djī ōL tūk dō ye dō n djī dūl tūk tē le kwūL iñ 12
 they say. | "Kill me." | "No, | we will not kill you," | they told her
 ya^e nī tc't tes ya ya^e nī hai nūk' teūn sūs nate kwūn ta'-
 they say. | She went | they say. | Here south | (insect) | live places
 dūñ ya^e nī te'n nūn ya ya^e nī
 they say. | She came | they say. 14

kū wa gūt tcūt ya^e nī nūn ya dūñ dō ye s tcai ye
 They fed her | they say | she came place. | "No, | my grandchild
 dō būñ kwa sūs ī nit nī ya ye s djī ōL tūk tc'in ya^e nī 16
 mistreated me because | I came. | Kill me," | she said | they say.
 he ū^e n djī dūl tūk tē le kwūL iñ ya^e nī gūL gel lit kū-
 "Yes, | we will kill you," | they told her | they say. | It was evening when |
 they killed her.
 djī gūL tūk ta kū wūt t'a sūt kw wōs kwūn Lāñ ne^e k'wūt- 18
 They cut her up when | her leg | everywhere | on places

¹⁹⁷ tsis na "hornet or wasp," and Lūts "stout, strong" (?).

ta' nō wil k'as ya^enī kw wōs kwa nī^e nāk ka^e ha^e kw-
fell | they say. | Her legs, | arms | both, | her belly,

2 būt' kw sī^e kwūn Lāñ ne^e k'wūt ta' nōl k'as ya^enī
her head, | every where | on places | fell | they say.

kwūn Lāñ

All.

XVII.—GRIZZLY WOMAN KILLS DOE.

nō nī te'yan teūñ kwōñ^e be t gūn sī^e ya^enī kwūn-
Grizzly | old woman | fire | had her head close | they say | her house.

4 ta' dūñ te'ús sai^e teūñ yelai^e s'ús dai ya^enī nō nī te'-
Bluejay | house top | sat | they say. | Grizzly | old woman

yān teūñ na kōñ ya^ek' tē bil^e ya^enī al te ya^e na òc-
clover | they went to gather | they say. | "Well, | lice | for you | I will look
for,"

6 t ge^e te'in ya^enī kw ya tē al te ya^e na òc t ge^e
she said | they say. | Her girl, | "Well, | lice | for you | I will look for"

te'in ya^enī ò si^e te'ük k'öts ya^enī kw ya tē al te
she said | they say. | Her head | she cracked | they say. | Her girl | "Well,"

8 a ne sūn tes la le al te òc t ge^e be te gūl ca^e ya^enī
she said, | "you sleep. | Well | I look." | She put in sand | they say.

s'ús k'qān ya^enī kwōñ^e ü na^e tc'e na lai¹⁹⁸ ya^enī teō-
She built fire | they say | fire. | Her eye | she took out | they say. | Again

10 yī ha^e ò na^e tc'e na lai ya^enī t būl bī^e nō lai ü na^e
her eye | she took out | they say. | Burden basket in | she put | her eye.

teō yī ha^e ò na^e bī^e t būl bī^e nō lai ya^enī na kōñ ò lai^e
Again | her eye | in | burden basket in | she put | they say. | Clover | on it

12 nō lai ya^enī t būl bī^e nō lai ya^enī na kōñ ye bī^e tc'-
she put | they say. | Burden basket in | she put | they say. | Clover | house in |
she carried
tes giñ ya^enī ye bī^e tc'nūn giñ ya^enī na kōñ s kits
they say. | House in | she brought | they say. | Clover | children

14 wa ûñ kān ya^enī s nān ü na^e s nān ü na^e tc'in
she gave | they say. | "My mother | her eye | my mother | her eye" | he said
ya^enī s kits
they say | boy.

¹⁹⁸ The root of the verb would indicate a plural object, but each eye is separately mentioned.

s kits kī ye^e tc't tes lōs ya^enī nāk ka^e teūn djōc-
 Boys | hers | he led | they say | two. | "Tree | hollow in
 bī^e yī he dūL tc'in ya^enī ye gūn del^e ya^enī Lō' 2
 you go" | she said | they say. | They went in | they say. | Grass
 nō te gūl sō ya^enī ū te'ūn a ò wī yō ya^enī kwōn^e
 she pushed in | they say. | Before it | she fanned | they say, | fire
 mūL ò da^e deñ ūn^e ya^enī hō ta tc'en a ge bī^e ya^enī 4
 with. | Their crying | stopped | they say. | Then | she took them out | they
 say.
 tc'te gī bī^e ya^enī ye bī^e ūn^e te' ge gats ya^enī te' na tc'-
 She carried them | they say, | house to. | She scraped them | they say. |
 She washed them
 gūl de ya^enī hō ta nō nī tc'yan teūn kō wa ge bī^e 6
 they say. | Them | grizzly | old woman | she gave them to
 ya^enī tc'gūn yan ya^enī kī ye^e skik
 they say. | She ate them | they say, | her | children.
 s kits tes del^e ya^enī te' hūn kō kūc gī nai seL tc'ōi 8
 Children | went | they say | creek | they ran down. | Heron
 nañ gūL ^{ea} kwañ ya^enī kō tc'gūl ^{ea} ūts nañ gūL ^{ea} ya^enī
 had made a weir | they say. | They ran down. | Fish weir was | they say.
 s tc'gī na nūL gal net'ai s tc'gī te'in ya^enī nō nī 10
 "My grandfather | put across | your neck, | my grandfather," | she said |
 they say. | "Grizzly
 te' yan teūn kō te' gūl ūts de^e net'ai kwa na nūL gal de^e
 old woman | when she runs down | your neck | for her | when you put across
 ka tc'eL gal būn tc't tō lat dja^e tc'in ya^enī te' hūn 12
 you must throw one side. | Let her drown" | she said | they say. | Stream
 yī bañ ta ūs del^e ya^enī būs kik t'e na yan teūn būs-
 other side | they went out | they say. | "Her children | raw | she eats. | Her
 children
 kik t'e na yan da ya^en dji c kik da ya^en dji k'a būc-
 raw | she eats." | "What they say | children?" | "This way only they say |
 "Her children
 kik t'e na yan teūn ya^e te'in nī ūn gī te'in ya^enī
 raw | she eats' | they are saying," | he said | they say
 tc' ūs sai^e teūn
 bluejay. 16

hō ta nō nī tc' yan teūn tc'teL ūts ya^enī te kō tc'-
 Then | grizzly | old woman | ran | they say. | She ran to the stream
 gūl ūts ya^enī c ge dūn n he t'ai¹⁰⁹ ca na nōL gal 18
 they say. | "My brother-in-law | your neck | for me | put across.

¹⁰⁹ She uses the plural of politeness to a relation-in-law, in fact or by courtesy.

nan ca^e tc'in ya^enī c kik ūla^e c tc'uñ^e na naittic
I will cross," | she said | they say. | "My children | their hands | to me, |
are beckoning."

2 hōta he ū^e tc'in ya^enī hōta na nūn yai ya^enī hōta
Then, | "Yes," | he said | they say. | Then | she started across | they say. |
Then
ka ta L^eūt ka te'el gal^e ya^enī tc'te lat ya^enī
right | water middle | he tipped it | they say. | She drowned | they say.

kwūn L^eñ

All.

XVIII.—TURTLE'S EXPLOIT.

4 ts'ūn tel se ya^el k'as ya^enī se ya^egūl k'a sit kwa-
Turtle | stone | he threw up | they say. | Stone | he threw up when |
shoulder
nī^e dī kwa lag ya^enī kw dī ce^e būl se ya^egūl k'as
this | he did | they say. | His arm | with it | stone | he threw up.
6 kw dī ce^e naL teūt ya^enī hōta wūn yī ya^enī wūn ye-
His arm | he caught it | they say. | Then | others were | they say. | They were
afraid of it
nel git ya^enī te he he tc'in ya^enī tc'si teūñ kae cī
they say. | "Tehehe," | he said | they say, | Coyote. | "Well, | I
8 bec^eai^e tc'in ya^enī he ū^e tc'in ya^enī ts'ūn tel tc'si-
will try," | he said | they say. | "Yes," | he said | they say | Turtle. |
Coyote
tcūñ nūn sūs^eañ ya^enī se ya^egūl k'as ya^enī kū-
took up | they say | stone. | He threw it up | they say. | His middle
10 wūn tūk k'ūt tc'gūl k'āl ya^enī kwūl kwūn ye tc'ūl sīl
it fell | they say. | With him | it pounded into the ground
ya^enī se ya^egūl k'a sit kō wūn tūk kūt tc'īl k'āl ya^enī
they say. | Stone | he threw up when | his back | it struck | they say.

kwūn L^eñ

All.

XIX.—HOW TURTLE ESCAPED.

12 ts'ūn tel na ga kwāñ ya^enī sa' dūñ ha^e kō wūn tc'n-
Turtle | was walking | they say, | alone. | To him | they came
nūl kūt ya^enī k'a^e n tcetē na lē kwāñ ya^enī ne^e
they say. | Arrows | poor | he was carrying | they say. | Ground
14 nūn ya^el k'as ya^enī k'a^e cek' k'wūt tc'ya^ece' ya^enī
they pushed them in | they say | arrows. | Spit | they spit on them | they say.

t ga mats tō has kan ya^enī būn k'ūt ciñ hūt k'ūt dē-
By the shore. | Water | was there | they say, | lake. | Summer-time. | He was
lūn ya^enī s'ūs da ya^enī ya^es lān ya^enī kū wūn 2
they say. | He sat | they say. | They laughed | they say | at him.
k'a^e nūn s'ūs lai ya^enī s'ūs tc'ān ya^enī na nec hai
Arrow | he took up | they say. | He shot | they say, | person. | That
tō bī^e ta gūn la ya^enī na nec be dūn ya^enī tō bī^ek' 4
water in | he jumped | they say. | Person | died | they say. | Water inside
nas^eūts ya^enī djañ tc'ūs teiñ ya^enī cō ka ya^etc'-
he ran around | they say. | Muddy | he made | they say. | In vain | they
kwūn tē ya^enī djañ sliñ^e ya^enī tc'kak' ye ga^eāñ 6
they say. | Muddy | it became | they say. | Net | they stretched
ya^enī tcūn k'wūt kwa tc'gūs tka ya^enī tc'kak' bī^e
they say | stick on. | For him they dipped | they say, | net in.
kūc na tag ha^e tā ts'ūl^eūts kwān ya^enī cō^e kwa L kāt 8
Without their knowledge | he had run out | they say. | In vain | they walked
for him
ya^enī la kwa gūl gel^e ya^enī tca kū gūl gel^e ya^enī
they say. | Only | it was dark | they say. | Very it was dark | they say.
kw tcōn gūt tcañ^e ya^enī ka^eūn dai det gūl gal^e ya^enī 10
They let him go | they say. | Body | they threw in fire | they say,
kwōñ^e dūn
fire place.

kwūn Lāñ
All.

XX.—GOPHER'S REVENGE.

s daite na teūl ū yacte das tcañ ū yacte hai La^e 12
Cottontail rabbit | orphan | small, | gopher | small | that | too
das tcañ ū yacte na teūl ū nān n dō ī ū ta^e La^e n dō ī
gopher | small | orphan. | Its mother | was not, | its father | too | was not.
hō ta ū yacts kū wūn ya nit ta kī s ta^e s tcō te'in 14
Then | little | they had grown when, | "Where | my father, | my grand-
mother?" | he said
ya^enī dō k'ūn ha^e n ta^e ū djī yis tūk ke nān La^e dō-
they say. | "Long ago | your father | was killed. | Your mother | too | long
ago
k'ūn ha^e ū djī yis tūk ke nāk ka^eha^e dī djī ū djī yis tūk 16
was killed | both." | "What | killed them?"

te' yante tō nai n tcaG ō sō se²⁰⁰ būL yīL t'ō gūt ū dji-
"Old woman | fish | large | her sting | with | stuck him when | she killed
him."

2 yis tūk e nān La^e yīL t'ō gūt ū dji yis tūk e das tcañ te't-
Your mother | too | she stuck when | she killed." | Gopher | had gone

tes ya kwāñ ya^e nī ne^e bī^e tc'n neL īn^e kwāñ ya^e nī ne^e-
they say, | ground in. | He had looked | they say. | Ground in

4 bī^e hō ta kwūn ye tc' gūn ya kwāñ ya^e nī na hes t ya kwāñ
then | he had gone in | they say. | He had started back

ya^e nī hō ta nān tya ya^e nī hō ta k'a^e te'ic t'a tē le
they say. | Then | he came back | they say. | Then | "Arrows | I will make,

6 s tēō tc'in ya^e nī kw tēō ka nō del īn^e ya^e nī k'a^e
grandmother," | he said | they say. | His grandmother | showed him | they
say. | Arrow
cō^e tc' illa ya^e nī tc'ūs t'ōk²⁰¹ ya^e nī dūn dai^e k'a^e
good he made | they say. | He flaked | they say. | Flint | arrow

8 k'wūn nō la kwāñ ya^e nī k'a^e
he placed on | they say, | arrow.

kw tēō ū na tag ha^e kwūn ye tc' gūn ya kwāñ ya^e nī
His grandmother | not knowing | he went under ground | they say.

10 yō tan tēō kas ya kwāñ ya^e nī hō ta tō nai ū tc'ūnī²⁰²
Way | river large | he had come up | they say. | Then | fish | close by

kas ya kwāñ ya^e nī tō nai tc'n neL īn^e ya^e nī ū yacts
he came up | they say. | Fish | he looked at | they say. | Small

12 ne^e wa tc'a mi^e tc'n neL īn^e ya^e nī k'a^e bīnō in tān
ground | hole in | he looked | they say. | Arrow | he put on the bow

ya^e nī tc'is tc'āñ ya^e nī tcō yī ha^e s'ūs tc'āñ ya^e nī lañ
they say. | He shot | they say. | Again | he shot | they say. | Many

14 nūn neL k'ai ya^e nī kw tūs cān na te'eL t'ō ya^e nī se
. he made stick in | they say. | Over him | only | she stung | they say. | Stones
tee gats yañ eai^e ya^e nī nūn yīL t'ō gūt ū tcī tc'ūs tūk
rattling sound | stood | they say, | she stung them when. | He killed her

16 ya^e nī be dūn ya^e nī t gūn nās lat ya^e nī tc'n ne gūl in^e
they say. | She died | they say. | He turned her over | they say. | He looked
at her

²⁰⁰ sōs is used for the name of a pointed dagger made of bone or horn.
Cf. note 144, p. 108 above.

²⁰¹ The Hupa use this root with the same form and meaning.

²⁰² ū "her," tc'ūnī "toward," and the diminutive.

ya^enī na hest ya ya^enī hai na nec ca[']na^e dēmūñ-
they say. | He started back | they say. | That | persons | creek | was full
kwāñ tc'n nel iñ^ekwāñ ya^enī na hest ya ya^enī 2
he had seen | they say. | He started back | they say.

ta tcī nūn ya kwāñ kwūl iñ ya^enī stcō tān tcō
“Where | you come from?” | she asked | they say. | “My grandmother |
Eel river

na ca ye tōnai òdjīsīl tūk e tc'in ya^enī hai na nec 4
I have been. | Fish | I killed,” | he said | they say. | “That | people
tc'eñ a nī²⁰² hai tōnai na nec n dōye dīta' tc'in
killed | that | fish. | People | are not | this place,” | he said

ya^enī yōk' ne^ek'wūtta' na nec nūl kūt ūt lañ lta'- 6
they say. | Far | countries | people | came when | many | different kinds
kī kūwa^eqñ ya^enī tōnai òdjītc'ūs tūk ūt st'ō' hai
gave him | they say, | fish | he killed because. | Nearly | that

kwāñ t'ē st'ō' sliñ^e ya^enī tōnai hūñ òdjītc'ūs tūk- 8
kind | nearly | became | they say. | Fish | that fellow | he killed because
ūt tōnai hai kwāñ t'ē tōnai n dō' ya^enī
fish | that | kind | fish | is not | they say.

kwūn Lāñ

All.

XXI.—MEADOWLARK'S BREAST.

tcō la kī Lga ya^eñ gūl il ya^enī sel teūn dūn ni Lga- 10
Meadowlark | were quarreling | they say, | “mockingbird.” | They were
ya^eñ gūl il ya^enī Le^edūn Lga ya^en gūl il de kwa gūn nel
they say. | Morning | were quarreling. | Here it (sun) was
ya^enī gūl gel^e ya^enī gūl k'an ya^enī kwōñ^e ya^enī 12
they say. | Evening it was | they say. | Fire was | they say. | Fire | they say.
tcō la kī ts'ūn tes laL ya^enī se det ga^eqñ ya^enī tcō-
Meadowlark | fell asleep | they say. | Stone | he put in fire | they say. |
la kī ts'ūn tes laL ya^enī sel teūn dūn ni se nūn s'ūs- 14
fell asleep | they say. | “Mockingbird” | stone | picked up
qñ ya^enī tcō la kī kw sal kūt ya^enī tcō la kī kw yits-
they say. | Meadowlark | his mouth he put in | they say. | Meadowlark | his
breast

²⁰² The root -gan “to kill many.”

ye se wal küt ya^enī hai hīt Le^e fit ts't dūn nī
stone | fell through | they say. | That is why | at night | he sings,

2 ya^enī
they say.

kwūn Lāñ
All.

XXII.—GEESE CARRY OFF RAVEN.

sūl sūntc s'kitsyac s'ús lōs ya^enī tcūn sūts kw būt'
Chipmunk | child small | he kept | they say. | Bark | his belly

4 nai neL k'úts kwāñ ya^enī s'úL tīn ya^enī tc'ek da-
had stuck in | they say. | He lay down | they say. | Woman | raven
tcāñ^e tcūn sūts tcōn gūl lañ ya^enī ka' dī da^e ûñ na-
bark | went after | they say. | Geese | from north | two

6 ka' tc'n nūn del^e kwāñ ya^enī tcūn û nas ya ya^enī
had come | they say. | Tree | she went around | they say.
tcūn wō^e būL gūs ca' ya^enī k'ait būL nūn s'ús giñ
Hook | with | they caught | they say. | burden-basket. | She lifted up

8 ya^enī tcō yī ha^e gūs ca' ya^enī n das sī dī tc'in ya^e.
they say. | Again | they caught it | they say. | "Heavy | this," | she said |
they say.
nī tc'e na mil^e ya^enī nūn s'ús giñ ya^enī tcō yī ha^e gūs.
She emptied out | they say. | She lifted up | they say. | Again | they caught it

10 ca' ya^enī k'ait būL nāk ka^e nōl tīn na^e ya^enī gūc ca'
they say | burden-basket. | Two | were left | they say. | They caught it
ya^enī nūn s'ús giñ ya^enī gūc ca' ya^enī k'ait būL
they say. | She lifted up | they say. | They caught it | they say | burden-
basket.

12 kō wūl tcūt ya^enī na ka^e ha^e ka' kw te gī lōs ya^enī
Caught her | they say | both | geese. | They took her along | they say
dī de^e
north.

14 da^e ya^en tel i tcō a ya cī lag tc'in ya^enī yī tcō bī^e
"Flat mouths | took me up" | she said | they say. | Dance-house

ye kwil yōs ya^enī ne^e û tcī dūñ gūl gel lūt tc'n gūn das
they took her in | they say. | world-its-tail-place. | Evening when | was a
dance

16 ya^enī tc'e na^e n't'a ya^enī yī tcō bī^e ts'e k'e bī^e tc'e na^en-
they say. | She flew out | they say. | Dance-house | door | she flew out

t'a ya^enī nantya ya^enī s kitsyac sūl sūntc s'ūs-
 they say. | She came home | they say. | Child small | chipmunk | he had kept
 lōs kwan ya^enī sūl sūnts in tee^e tc'el t'ōt te'ūl tei- 2
 they say. | Chipmunk | venison | it suck | he had made
 kwan ya^enī s kits be na dūn ya^enī
 they say. | Child | died | they say.

kwūn Lāñ

All.

XXIII.—THE DIVING CONTEST.

na kē ēts sis kwūn ye tc'gūl lē tō bī^e ya^enī tō nai 4
 Blue duck | otter | swam under water | lake in | they say. | Fish
 na tc' tel gel ya^enī kai ya tc' kw liñ ya^enī na kē ēts ka-
 they were catching | they say. | They watched them | they say. | Duck |
 came up
 na gūl le ya^enī na ka^e te'gūn tcōk kwān ya^enī tō nai 6
 they say. | Two | he had filled | they say | fish.
 kai ya tc' kw liñ ya^enī sis ka na gūl le ya^enī tak'
 They watched him | they say. | Otter | came up | they say. | Three
 te'gūn tcōk kwañ tō nai ya^enī na hel kūt ya^enī ye bī^e. 8
 he had filled | fish | they say. | They went back | they say. | House in
 ūñ^e tc' te lōs ya^enī tō nai
 they dragged them | they say | fish.

kwūn Lāñ

All.

XXIV.—TREATMENT OF THE STRANGER.

k'ūñ ka na sī t yai ac^te tc'in ya^enī dūn dī ka- 10
 "Just now | I came back up | I am," | he said | they say. | "Who | I
 came back up"
 na sī t yai tc'in kakw de kō^t gūc hai a nī kō gūt t-
 said | Quick | here | look | who | said it." | They looked around
 gets ya^enī cōt kai yate kwōn tē ya^enī dō kū wūl sañ 12
 they say. | In vain | they looked for him | they say. | He wasn't seen
 ya^enī na hel t kūt ya^enī dō kū wūl san nūt k'ūñ ka-
 they say. | They came back | they say | he wasn't found because. | "Just
 now | I came back up

na sīt yai act'ē tc'in ya'ni hakw tc'ke nēc ka kw-
I am" | he said | they say. | "Right here | it talks. | Look for him."

2 nō' te tcōyīha' Lañ tc'tes yai ya'ni ka yatc kwōn tē
Again | many | went | they say. | They looked for him.

dō kō wūl sān ya'ni tcūn na t'āi' ya'ni tcūn tc tcōs
He wasn't found | they say. | Tree | stood | they say. | Tree | hollow

4 ō yacts bī' a ūñ kwāñ ya'ni tcūn tc tcōs bī' ō yacts bī'
small in | it said it | they say. | Tree | hollow in | small in
kō wūl san ya'ni
he was found | they say.

6 kw djī ōL tūk te' he ū' kw djī dūl tūk tc'e kū wūl tīn
"You better kill him." | "Yes, | we will kill him." | He was pulled out
ya'ni ta kū wūl t'ats ya'ni kw kwa ne' kal gal ya'ni
they say. | He was cut to pieces | they say. | His arms | were chopped up |
they say.

8 kw wōs kal gal ya'ni tc'e kū wūt t'ats ya'ni dō ha'ke-
His legs | were chopped up | they say. | He was split | they say. | He didn't
die
dūn ya'ni kw djī n dō i kw kwe' ūtūk kūt kw djī
they say. | His heart | was not. | His foot | between | his heart

10 sāñ kwāñ ya'ni kw djī gūt t'ats ya'ni ke dūn
was situated | they say. | His heart | was cut | they say. | He died
ya'ni
they say.

kwūn Lañ
All.

XXV.—THE GREAT HORNED SERPENT.

12 Lō' dai ki' nō nūn yīñ ya'ni na nec k'wūt t gāl
Lodaiki | they lived | they say. | Persons | kept dying

ya'ni t'e ki bī' nō tc'te Lek ya'ni la ce' bī' nō gūt Lek
they say. | Girls | were making mush | they say. | Buckeyes | they were
soaking

14 ya'ni Lō yac gai nāk ka' Lō yac gai be dūñ kwāñ ya'ni
they say. | Trout | two | trout | were dead | they say.

nāk ka' de t gūl tīn ya'ni hi neL yan ya'ni be dūn
Two | they put in fire | they say. | She ate them | they say. | She died

16 ya'ni tcōyīha' hi neL yan ya'ni be dūn ya'ni hai
they say. | Again | she ate | they say. | She died | they say, | the

La^e tūc ca^e dīdūk' ca^a na^e diçan^e stīn dīdūk' Lō-
other. | "I am going | here east. | Creek | something | lies | east." | Trout
yac gai nāk ka^e ts'ūl sān ya^e nī La^e ha^e ts'ūl sān ya^e nī 2
two | he found | they say. | One | he found | they say.
tcō yī ha^e La^e ha^e ts'ūl sān ya^e nī tcō yī ha^e tc't tes ya
Again | one | he found | they say. | Again | he went
ya^e nī tōnai tak' ts'ūl sān ya^e nī na ges yītc ya^e nī 4
they say. | Fish | three | he found | they say. | He rested | they say.
sūt' tc't tes ya ya^e nī Lō yac gai ts'ūl sān ya^e nī La^e-
Little way | he went | they say. | Trout | he found | they say, | one only.
ha^e tc't tes ya ya^e nī Lō yac gai nāk ka^e ts'ūl sān ya^e-
He went | they say. | Trout | two | he found | they say. 6
nī tc't tes ya ya^e nī Lō yac gai k'e tc'ūn yan kwān
He went | they say. | Trout | bitten off
ts'ūl sān ya^e nī tc't tes ya ya^e nī La^e ha^e ts'ūl sān 8
he found | they say. | He went | they say. | One only | he found
ya^e nī Lō yac gai tcō yī ha^e tc't tes ya ya^e nī La^e ha^e
they say, | trout. | Again | he went | they say. | One only
ts'ūl sān ya^e nī Lō yac gai tc'n nes dai ya^e nī gūn tē 10
he found | they say, | trout. | He sat down | they say. | Now
ca^a na^e ö yachts sliñ^e ya^e nī tc't tes ya ya^e nī gūn tē
creek | small | became | they say. | He went | they say. | Now
ts'ūl sān ya^e nī tcil lē k'e tc't tes ya ya^e nī tōnai Lō- 12
he found | they say | slime. | He went | they say. | Fish, | trout
yac gai n gūn dō^e ya^e nī tc't tes ya ya^e nī tc't tes ya
were not | they say. | He went | they say. | He went
ya^e nī kas ya ya^e nī ne^e lai^e nōt gūn ta lūt ts't tes iñ^e 14
they say. | He came up | they say. | Earth top | he stood when | he looked
ya^e nī tō tc'ūl sān ya^e nī ö de^e ts'ūl sān ya^e nī tc'n-
they say. | Lake | he found | they say. | Its horn | he found | they say. | He
looked at it
nel iñ^e ya^e nī yīnūk' tes iñ^e ya^e nī ü de^e nes ö de^e 16
they say. | South | it was looking | they say. | Its horn | long, | its horn
Lgai ya^e nī na hes tya hūt tc'tee' ya^e nī nan tya
white | they say. | He started back when | he cried | they say. | He came back
ya^e nī wan tc'kwōl lūk ya^e nī
they say. | He told about it | they say. 18

kwa tō' yac na nec L tcic te' tūn dūñ kwa tō' yac na
 "Go after them | people. | Sherwood valley | go after them. | People
 2 nec tō teūl bī' kwa tō' yac tc' intc kwa tō' yac kōl kōtc-
 Cahto | go after. | Yuki | go after. | Little Lake
 tcō bī' kwa tō' yac tcūn gūl tciñ ya' nī la' L ba' ūñ
 go after." | Poles | were made | they say. | Ten,
 4 tcō yī ha' la' L ba' ūñ tcō yī ha' la' L ba' ūñ tcūn tcō yī ha'
 again | ten, | again | ten, | poles. | Again
 la' L ba' ūñ tcūn tc' tteL kūt ya' nī tcūn tc' tte bil'
 ten | poles. | They went | they say. | Poles | they carried
 6 ya' nī k' a' tc' te bil' ya' nī kactc tc' te bil' ya' nī
 they say. | Arrows | they took | they say. | Knives | they took | they say.
 tc' nūl kūt ya' nī Le ne' ha' tcūn da te ga bil' ya' nī
 They came there | they say. | All | poles | took up | they say.
 8 gē qō ya' nī tcō yī ha' gē qō ya' nī gē tc' añ ya' nī
 They speared | they say. | Again | they speared | they say. | They shot |
 they say.
 gē qō ya' nī gē qō ya' nī gē tc' añ ya' nī gē qō ya' nī
 They speared | they say. | They speared | they say. | They shot | they say. |
 They speared | they say.
 10 kac kits yīs t'āts ya' nī gē qō ya' nī kac kits yīs t'āts
 Old man | cut it | they say. | He speared | they say. | Old man | cut it
 ya' nī tca hel ceeg ya' nī õ de' būl tō na nel sile
 they say. | It squealed | they say. | Its horn | with | water | it struck
 12 ya' nī be dūñ ya' nī ts'ī' tc' en yīc ya' nī õ de' būl
 they say. | It died | they say. | Brush | it broke | they say, | its horn | with.
 kwōñ' gūl k' añ ya' nī õ na gē Lūt ya' nī õ sī'
 Fire | was burning | they say. | Around it was burned | they say. | Its
 head
 14 k' wūt õ nī tcūt gūl k' añ ya' nī õ tcī k' wūt gūl k' añ
 on | its middle | was fire | they say. | Its tail on | was fire
 ya' nī na hest ya ya' nī na ūn t ya ya' nī ye bi' tee'
 they say. | He started back | they say. | He came back | they say. | House in |
 he cried
 16 ya' nī Le ne' ha' dō ha' djāñ nō na t nec būñ tō n tce' e
 they say, | all. | "Not | here | we will live. | Water | is bad.
 kwet nūñ tō n tce' e la' L ba' ūñ na hest yai ya' nī
 After this | water | is bad." | Ten | went back | they say.
 18 k' wūn nal k' añ tcō yī ha' õ sī' k' wūn nal k' añ ya' nī
 On it was fire again | they say. | Again | its head | on it was fire again |
 they say.

ō tcī k'wūn nal k'āñ ya^enī na hes tya ya^enī ye bī^e ūñ^e
 Its tail | on was fire again | they say. | He went home | they say | house in.
 nas dūl k'āñ ya^enī na sāñ ya^enī wakw na sāñ 2
 "We will build fire again" | they said | they say. | They moved | they say. |
 Away | they moved
 ya^enī na hes tya ya^enī k'wūn nal k'āñ ya^enī osī^e
 they say. | He went back | they say. | On it was fire again | they say. | Its
 head on
 k'wūt' nal k'āñ ya^enī ts'ūs nō^e ūlūt ya^enī na hes- 4
 was fire again | they say. | Mountain | they burned | they say. | He went
 back
 tya ya^enī cōñ ūlūt kwān ya^enī te le^e bī^e ye tcō^e gē^e
 they say. | Well | it was burned | they say. | Sack in | he put it in
 bil^e ya^enī na hel t kūt ya^enī gēsūt ya^enī ba gūn ūñ^e 6
 they say. | They went back | they say. | He pounded it | they say. | Coast to
 te giñ ya^enī tcō^e bag na nec tcō^e bag gūl tc'īñ ya^enī
 he carried it | they say. | Poison | Indian | poison | was made | they say.
 be dūñ ya^enī le ne^e ha^e bī^e ye^e sliñ^e ya^enī 8
 Died | they say | all. | Theirs | it became | they say.

kwūn Lāñ
 All.

XXVI.—THE DANCING ELK.

tō nai k'te qō ya^enī sin te kwūt kakw wōl kāl
 Fish | they speared | they say | Redwood creek. | "Quickly | walk"
 ya^enī dō ye he^e e nikts gūc cal na dūl yic teūñ 10
 they said | they say. | "I am tired. | Slowly | I walk. | We will rest | tree
 ūye tō nai n dō^e ūñ gī nān dūl e sin te kwūt al ūl-
 under. | Fish | are none. | We will make dam, | Redwood creek. | Wood |
 make.
 tcī k'ūñ^e ū' k'ūñ^e na nūn e a^e būl gūl li^e būñ nāk ka^e 12
 Withee | twist. | Dam | with them | will be tied. | Two
 ū' k'ūñ^e tc'in ya^enī he ū^e c gī na ūñ gī de k'a tō nai
 twist" | he said | they say. | "Yes." | "I am hungry. | Here | fish
 tūn t'as sk'e^e ta tcūm mūl se kwōñ^e dūñ nō^e lic k'at- 14
 cut. | Soup | cook. | Stones | fire place | put in. | Soon
 de^e tō nai la mūn kwūc ka^e tc'ō^e yāñ ūst'e ye ka^e
 fish | will be many I guess. | Come, | eat. | It is cooked. | Come,

tc'ō' yañ he ū' c lae tūc tcūt tō nai na gūl lē Ge hai-eat." | "Yes, | my hands | I wash. | Fish | is swimming | here from north

2 dae ūñ cī ūc qōt tc'iñ yañ nī wai te'gūn get yañ nī I, | I will spear it," | he said | they say. | He struck over | they say.

nak kae tō nai be nūl lē' yañ nī nak kae Lae hae gē qōt Two | fish | swam by | they say | two. | One only | he speared

4 yañ nī yis kan yañ nī c gī yal cī he ū' n tūl laL kae they say. | It was day | they say. | "I am sleepy, | I" | "Yes, | you sleep. | Well
al ūc lān cī he ū' al ū' lān
wood | I will get | I." | "Yes | wood | get."

6 tāt to'ūs yai nee k'wūt da tc'tes iñ' yañ nī kat kwūl-
He went from the creek. | Bank on | he looked | they say. | "There | I
lūc ges tcō tc'in yañ nī laL bañ ūñ tcō yī hae laL-
elk," | he said | they say. | Ten | again | ten
guess

8 bañ ūñ tc'eñ ya yañ nī kae na hūc da wūn kūc nūc
came out | they say. | "Well, | I will go back | I will tell them,"

tc'in yañ nī nī ges tcō tc'eñ nai Lañ ū' t gūc s kik
he said | they say. | "Say | elk | came out | many. | Look. | Boys

10 kae ū' dūg ges L'ūñ hae dān tē ca mūñ k'aé n dō ye
come, | we will look." | "It is so." | "What will be, | arrows | are none."

dō hae dūl le tē le La kwa nōl iñ' tō nai ka nō' tē dō ye
"We will do nothing. | Just | look at them. | Fish | look for." | "No,

12 ū' tc'ūñ' ūc tcāt dō dō hae ū' tc'ūñ' ūl tcāt tc'in
to them | I will shout." | "No, | do not | to them | shout," | he said

yañ nī ū' tc'ūñ' ūc tcāt tē le he ū' ū' tc'ūñ' ūl tcāt nūn-
they say. | "To them | I will shout." | "Yes, | to them | shout." | "You
dance

14 dac yañ nī ca nūn dac
they say, | for me | dance."

ges tcō L'ne hae nōt gūn tal yañ nī kw ne gūl iñ'
Elk | all | were standing | they say. | They looked at him.

16 L' ta tes ya nee ū nōe n gūn dac yañ nī tc'eñ t dac yañ nī
They intermingled. | Hill behind | they danced | they say. | They danced out |
they say.

nee ū nōe hae dūl nīk' būl ūn t gūc ū' tc'ūñ' ūl tcāk-
Hill behind only | whistle | with. | "Look at them. | To them | you shouted;

18 kwan L' ta' kī nūn liñ' tc'in yañ nī nak kae teL ūts
different things | you look at" | he said | they say. | Two | ran off

ya^enī dō te cūl dāc tē le tc'in ya^enī Ltcūc t gūn nāl-
 they say. | "I will not go," | he said | they say. | Dust | flew around
 tsūt ya^enī ges tcō n gūn da cīt ta dījī tsūn te sōl del^e 2
 they say | elk | danced because. | "Why | do you run off?"
 tc'in ya^enī La^eha^e n dūl iñ^e de^e de na nōl kūt dī dījī
 he said | they say. | "One only | we will see | here | you come back." |
 "What
 ūl sāñ tsūn te sōl del^e nūc iñ^e tē le dō te cūl dāc tē le dañ^e 4
 you see?" | "You ran off. | I will look. | I will not run off." | "Long ago
 cō^e wa na tc' nē i ne tc'in ya^enī La^eha^e tc'ēn ya
 in vain | I tried to stop you" | he said | they say. | One only | came out
 ya^enī ges tcō tc'ek ūt'a nī būl tc'ēn dāc ya^enī 6
 they say, | elk | woman. | Her dress | with | she danced out | they say.
 tcō yī ha^e nāk ka^e dūl nīk²⁰⁴ būl tc'ūt djōl ya ges^ea^e
 Again | two | whistles | with | noise | was
 ya^enī ūtca^e nūc iñ^e tē le ha ge ūde^e būl n gūn dāc 8
 they say. | "Her apron | I will see." | Long time | its horn | with | it
 danced
 ya^enī bañ ūde^e n dō^e ya^enī n cōñ gūl tcat ya^enī
 they say. | Doe | its horn | was not | they say. | Well | they (elk) shouted |
 they say
 Le ne^eha^e hai wūñ tsūn te l dēl ya^enī La^eha^e na nec 10
 all. | The | some | ran off | they say. | One only | man
 yī nēl iñ^e ya^enī La^eha^e ges tcō tak' dūñ t gūn nais^eañ
 looked | they say, | one only. | Elk | three times | turned around
 ūsī^e n dō i t gūn na sī^e ya^enī sī^e t gūn nais^ea nit 12
 its head | was not | turned heads | they say, | head | he turned around when.
 na gī²⁰⁵ da tc'te mil ya^enī nūn ka dūñ s'ūl tiñ^e k'a^e
 Quivers | they picked up | they say | men. | Bows | arrows
 da tc'te mil ya^enī Le ne^eha^e gūl tcat ya^enī n gūn da- 14
 they picked up | they say. | All | shouted | they say. | They danced when
 cūt La ha^e ta ye gūn nac ya^enī ts'ī ūnō^e gūl le
 one at a time | went in | they say. | Brush | behind | became
 ya^enī ges tcō tcō yī ha^e ts'ī ūnō^e tak' ta ye gūn ya 16
 they say, | elk. | Again | brush | behind | three at a time | went in
 ya^enī la^e sa nī ye gūn ya ya^enī ts'ī ūnō^e yī ban La^e.
 they say. | Five | went in | they say. | Brush | behind | six.

²⁰⁴ Perhaps the root -ni "to speak, to make a noise" with a suffix.

²⁰⁵ Cf. Hupa xōn na we "his quiver" (I, 96, 13).

ha^e tcō yī ha^e ye gūn ya ya^e nī yī ban nāk ka^e ts'i^e
Again | went in | they say | seven. | Brush

2 ū nō^e la^e Lba^e ūnī ye gūn ya ya^e nī hai ūnī ha^e ts'i^e ū nō^e
behind | ten | went in | they say, | same place | brush | behind

kwōc ū nō^e
whitethorn | behind.

4 na nec tc'e nal kūt na nec ya^e nī iñ^e ya^e nī da ya^e-
People | came out, | people | they looked at | they say. | "What did they
do?"

t'iñ ge ya^e nī cōñ kē nūn dāc ya^e nī he ū^e
they asked | they say. | "Well | they danced?" | they asked | they say. |
"Yes,

6 coñk' nūn da ci Lañ Lta' kī nic iñe tca^e būL n gūn-
well | they danced. | Many | different ways | I saw. | Dress with | they
danced.
da ce k'a^e būL n gūn da ce ya^e dō mūn ne ū de^e kō wūn yan
Arrows with | they danced. | They grew small. | Their horns | grew,

8 n gūn tcäg Gī dō ha^e cō dōL kūt²⁰⁶ dañ^e kūc te sō^e na ye dō ha^e-
became large. | Do not ask me. | Long ago | you ran off. | You did not look."
ne wōL iñe la kit a dō^e ne kwān nāñ kw t nūn Lta' kī dō ha^e-
"For nothing | you talk. | Next time | different ways | you must not shout

10 ūL tca būn ū tc' ūnī na cōL na būn dact ya cō de^e cōñ ki nēL-
close to them." | "You must examine me, | if anything is wrong. | Well
you look.
i ne cī ye^e tc'an Lkūn ən t'ē hit cōñk' n gūn da ce dō-
My | food | is sweet | because. | Well | they danced. | Do not ask me.

12 ha^e cō dōL kūt kwūn Lañ ye n hūL kwīL nūk dān Lañ gi tō-
That is all | I have told you. | How many | fish
nai sō^e qōt n dō ye la^e Lba^e ūnī s dūk qō de tca^e yī ha^e
you spear?" | "None. | Ten | we speared. | Again

14 n he naiL ka tē le he ū^e al ūL tei be na dūL eai^e tō nai
we will pass the night." | "Yes, | wood | you make. | We will try again. |
Fish
te'n nōL t'as k'at de^e nōn dūL kwūc he ū^e tc'n nūt dūL t'as
cut up. | Soon | will come probably." | "Yes, | we will cut

16 tō nai gūL gel^e ya^e nī tō nai ya^e te'ōñ ge ya^e nī Lañ
fish." | It was evening | they say. | Fish | they speared | they say. | Many
gē qōt ya^e nī dakw yīs kān ya^e nī
they speared | they say. | Nearly | it was day | they say.

²⁰⁶ Cf. Hupa root -xūt "to ask, to question" (III, 252).

ka^e na tc't tōL gel k'ūm mūL nai dūt yaL ye bi^e ūñ^e
 "Come, | make up the loads | withes with. | We will go home | house to.
 ne^e nes se tc'te bil^e ya^e nī ye lin dūñ kakw na ūL t- 3
 Land | is far." | They carried them | they say, | Yelindin. | "Quickly | walk
 back.
 kūL dān te cō^e ū leñ nō' ta gūñ nalt kūt ya^e nī ye bi^e
 Something | may have happened | our home." | They came back | they say |
 house in.
 n dō ye ges tcō ū tc'ūñ^e gūl tea dūt n gūn da ce sa' dūñ- 4
 "None. | Elk | at | he shouted when | they danced. | Alone
 ha^e nic i ne tsūn teL dēlūt sa' dūñ ha^e hai hit dō ha^e ka-
 I looked, | they ran off when | alone. | Nevertheless | I wasn't sick.
 kō sī le ge dō ha^e ka kō sī le ge hai hit tō nai n dō ye nāk- 6
 I wasn't sick | on account of that. | Fish | were not. | Two
 ka^e n hes ka nī nān dūt t ya ye
 we spent the night. | We came home."
 hō ta tcō yī ha^e na dūt yac tē le ta cō de^e k'an cāñ 8
 Then, | "Again | we will go back | sometime. | This time
 tō nai lan nō le kwūc yōñ s'ūs da būñ dja^e L ta' ki
 fish | many | will be probably. | That fellow | must stay. | Different ways
 Lañ dūl tecin cō e laL ba^e ūñ te dūt ya dja^e kw t nūñ 10
 much | he bothers. | Ten | we will go. | Next time
 tak' n he nai yōL ka dja^e tc'ūn t'an ð'sūt tūt de būL tel-
 three | we will spend the night. | Acorns | pound. | We will need to carry
 them."
 būñ he ū^e kwa dūl le tē le bī^e nō gūL lek ya^e nī sk'e^e 12
 "Yes, | we will do that." | They soaked | they say | mush.
 Le ne^e ha^e tc'ð' sūt tc'ūn t'añ tō nai ñ dūl lān tē le
 "All | you pound | acorns. | Fish | we will go after.
 t'ūs tē gūc geL tē le ki tsa^e wō' tēL būñ tai te't būL būñ 14
 Dough | I will carry. | Basket-pot | you must carry | will cook it.
 nin La^e gūn el tē le Le ne^e ha^e tūt dūg ge^e wūñ t'ūst²⁰⁷ 15
 You | too | you carry. | All | we will carry. | Some | dough
 tōL te la ce^e tc' wō' būL wūñ tc't tūg gañ tēt bīl^e 16
 you make | buckeye. | You carry | some | mouldy acorns." | It rained
 ya^e nī dō ha^e tc't teL kūt ya^e nī tac cō de^e niñ yan de^e
 they say. | They didn't go | they say. | "Sometime | clears off when

²⁰⁷ Cf. *Hupa kit tast* (I, 28).

tút dī ya dja^e n dūl iñ^e Le nee ha^e nō' il niñ yañ kwañ ûñ gi
we will go. | We will look. | All | you stay. | It has cleared off."

2 ka^e gût dī yaL Le nee ha^e bel kats niñ te'ō' bûL
"Come, | we will go, | all. | Spear | you | carry.

te'kak' La^e wō' geL dje' La^e nate'ōL geL wō' geL
Net | another | you carry. | Pitchwood | another | let him carry. | Carry
them."

4 tc'teL kût ya^enî ka^e kû wôL kâL nee nê se n dût ya
They went | they say. | "Well | walk. | Land | is far. | We go

kakw^e tc'in ya^enî na niñ eai^e kûn dûntc ya^es liñ^e
fast," | he said | they say. | Dam | close | they became

6 ya^enî tc'n nûL kût ya^enî al ôL tcî c kik ûcyit tôt-
they say. | They came there | they say. | "Wood | make, | my children. | I
will make a house. | It may rain,"
bûL ûñ te'in ya^enî s'ûs yî^e ya^enî al ya^eL tcî ya^enî
he said | they say. | He made a house | they say. | Wood | they made | they
say.

8 k'at de^e tōnai lan nō le bûñ al ôL tcî
"Soon | fish | many | will be. | Wood | you make."

hô ta gûL gel^e ya^enî na nin eai^e k'wût ôL k'añ gûL-
Then | it was evening | they say. | "Dam on | make a fire. | It is evening.

10 gel le ka^e ôL k'añ te'in ya^enî tc'kak' ya gê kan
Well, | build a fire," | he said | they say. | Net | he put in

ya^enî tōnai bûñ bel ke^e k'wûn nō' lic bel kats tōnai
they say, | fish | for. | "Spear-point | put on | pole. | Fish

12 na ôn te le kwûc hô ta tōnai nûn te lê ya^enî ges ûñ-
may come." | Then | fish | came | they say. | "Black salmon | spear."

qôt tōnai hô ta s'ûs qô ya^enî tc'kak' nô' tîc te'in
Fish | them | he speared | they say. | "Net | hold" | he said

14 ya^enî dô ya^ekac ya^enî be nûL le²⁰⁸ ya^enî tōnai ô' kan
they say. | They didn't net it | they say. | It swam in | they say. | "Fish |
net.

tōnai wûñ c gîna e ta' t'as tc'in ya^enî La^e ha^e
Fish | for | I am hungry. | Cut it," | he said | they say. | One

16 na nec he ü^e bec na^e de k'a tas t'ats ya^enî te'-
man, | "Yes, | I roast it." | There | he cut it | they say. | He washed it

na te'ûs de ya^enî tō bî^e de tûc tê lit de t gûn eañ ya^enî²⁰⁹
they say, | water in. | "I will roast it." | He put it in the fire | they say

²⁰⁸ be- "along the shore, against."

kwōn^e dūn^o ta te'ō' būl^o ūs t'e ye kwūl lūc ūn^o tō nai ūs t'e-
 fire place. | "Cook soup." | "It is done I guess, | fish | is done I guess."
 ye kwūl lūc ūn^o ta te'ō' bīl^e ya^e nī ka^e na tc' dūl tcan 2
 They cooked soup | they say. | "Come, | we will eat,
 ūs t'e ye c kīk tc'in ya^e nī na t gūs tcan ya^e nī ka^e
 it is cooked, | my children," | he said | they say. | They ate | they say. |
 "Come,
 te sō' iñ^e tō nai a te gūn^o na òn te le ūn^e ya^e nī ya^e nī 4
 look. | Fish | around yourselves | might come," | they said | they say.
 bī ke nūn teút teūm meL yīts²⁰⁰ nōl iñ hī tō lōs kwūc tc'-
 "Net string | stick tied with | look at. | It is pulling I guess. | I have eaten
 enough,"
 gī tcāg ge tc'in ya^e nī cī La^e tc' gī tcāg ge tc'in 6
 he said | they say. | "I | too | I have eaten enough" | he said
 ya^e nī hō ta ka^e ka hes dī iñ^e tc'in ya^e nī tō nai gē qō
 they say. | Then | "Well, | we will look for them," | he said | they say. |
 Fish | he speared
 ya^e nī hai Le^e nūn dūl la^e L ba^e ūn^o gē qō ya^e nī 8
 they say. | That | night | they came, | ten | they speared | they say,
 tō nai
 fish.
 yis kān ya^e nī na dūt yāL ye bī^e ūn^e tō nai gūn- 10
 It was day | they say. | "We will go home | house to. | Fish | are many."
 La nī tc'te bīl^e ya^e nī ye bī^e ūn^e kakw^o na wō' dūl
 They carried them | they say | house to. | "Quickly | you go."
 ya^e n ya^e nī ne^e nē se ts'ūs nō^e n tcāg ge kūn dūn 12
 they said | they say. | "Land | is far. | Mountain | is large. | Close
 nas dūl lī ne^e nal t kūt ya^e nī ye bī^e kwūn Lañ dañ^e ūn^o
 we are." | They came back | they say | house in | all. | "Already
 sk'e^e ta te sō' bīl^e tc'in ya^e nī dō ye dō tai tc'dūb būl le 14
 mush | you have cooked?" | he asked | they say. | "No, | we have not
 cooked."
 tō nai bec na^e tc'in ya^e nī na nec Lañ kwūn Lān ha^e
 "Fish | I will roast," | he said | they say. | People^e | many | all
 yī bī^e ta^e tō nai de tē gē qāñ ya^e nī sk'e^e ūs t'e ye 16
 houses among | fish | they roasted | they say. | "Mush | is cooked

²⁰⁰ These two words refer to a string coming up from the body of the net to which a small stick is tied, the moving of which gives warning of the presence of a fish in the net.

gûn t'ë ka^ë tc'ë' yan dô wô' he^ëe ne^ën tea' dûñ na hes-
now. | Come | eat." | "You are tired | country large | you have come be-
cause.
2 sô' t ya^ë hût ya^ën tô' lâL n te sî lal tel Lân sk'e^ë n teag
Go to sleep. | I will sleep | much | mush | large
te gîL tse gût
I have eaten because."

kwûn Lâñ
All.

XXVII.—COYOTES SEEN FISHING.

4 tô nai ya^ë tc'ë te qöt kai hit' ya^ënî bel kats ya^ë hel-
Fish | they were spearing | winter time | they say. | Spear shaft | they
made
tein ya^ënî be nic cô ya^ë gûl la' ya^ënî bel get dje'
they say. | Prongs | they fixed | they say. | Spear-point | pitch
6 k'we ya^ë hel t'añ ya^ënî ya^ës k'qñ kwôñ^ë se det ga^ë qñ
they stuck on | they say. | They had a fire. | Fire | stones | they put in
ya^ënî ka^ë tût dût ya he û^ë tc'in ya^ënî na nûl kût
they say. | "Come, | let us go." | "Yes," | he said | they say. | They
crossed
8 tan tcô tc' nûñ il ya^ënî teûn û ye na nec gûl sñ
river. | They sat down | they say, | tree under. | Person | was seen
ya^ënî La^ë ha^ë dan ca ûñ tc'in ya^ënî i dakov kwûc
they say. | One, | "Who is it?" | he said | they say. | "Yuki | probably."
10 dô i dakov ûñ gî ya^ëL gai ûñ gî bel kats cõñk' gût-
"Not | Yuki | it is. | They are white. | Shaft | well | is blackened.
Lût ûñ gî kw nôL iñ^ë tc'in ya^ënî tcô yî ha^ë La^ë ha^ë ts'i-
Look at him," | he said | they say. | Again | one | brush in
12 bi^ë tc'eñ ya ya^ënî dan cañ tc'in ya^ënî dô na-
came out | they say. | "Who is it?" | he said | they say. | "Not | a person
nec ûñ gî kwûl lûc nôL iñ^ë n cõñk' tcô yî ha^ë tc'eñ ya
is I think. | Look, | well." | Again | came out
14 ya^ënî bel kats tc'eñ tñt ya^ënî ba hañ kwûl lûc ûñ gî
they say. | Spear-shaft | he took out | they say. | "War | I think it is,"
tc'in ya^ënî La^ë tñt nai ya^ës qöt kwñ^ë ya^ënî kûc gûl-
he said | they say. | Many | fish | they had speared | they say. | They were
16 sñt ya^ënî tñt nai na bûn yôL ya^ënî s'ûs qô ya^ënî
they say. | Fish | they drove | they say. | He speared it | they say.

nûn neL gal^e ya^enî ò djî tc'is tûk ya^enî bel get tc'e-
 He beat it | they say. | He killed it | they say. | Spear point | he took out
 nân eân ya^enî dô na nec ûñ gî tc'sî tcûñ kwûl lûc ûñ- 2
 they say. | "Not person, | it is, | Coyote | it appears to be."
 gî tcô yî ha^e nâk ka^e tc'eñ ya ya^enî tcô yî ha^e tak'
 Again | two | came out | they say. | Again | three
 tc'eñ ya ya^enî tsûn tel del^e ya^enî kûc ò' t ge^e tc'sî- 4
 came out | they say. | They ran away | they say. | "Look at them." | Coyotes
 tcûñ kwañ ûñ gî
 they are.

nô wan nô yî tag ûñ gî na nec nô nûc sûñ ût ya^en ya^e- 6
 "I mistook you. | People | I thought you" | they said | they say.

nî tc'sî tcûñ ye kwân nân ò tcôñ dût tcâñ kûc na dja^e
 "Coyotes are." | "We will leave them." | "I want to live,
 s tcûñ ka nai nûs sañ hît' te'in ya^enî cî Læ^e kwæc- 8
 my uncle, | I found you notwithstanding," | he said | they say. | "I, | too, |
 I do that.

t'îne tcûñ ta' na dic tea ne hai kw nûc sûn ne ò dai^e
 Trees among | I eat. | That | I know, | outside

na gî yai Le^e et dô ha^e wæn kw dûl nûk kwûc dô ha^e n tce^e- 10
 I walk | night at. | We will not tell it. | Let it not be bad,

mûn dja^e nô dûl sañ hît' dô dûn tê tê le tô nai te'ô ke bûn-
 we saw you because. | It will be nothing. | Fish | may spear places

dja^e ta' dô ha^e dî ûn te'ûñ^e dô ha^e kan dî tê kwûc te'ô ya- 12
 not this toward | we will not look. | He may eat it.

mûñ tcin nô^e dô dan cô^e n hûl sûs ha gî na ca^e dja^e
 Hide it. | Nobody | see you. | Long time | may I walk.

dô ha^e ka kwûc le dja^e n dûl sañ hît' n cô mûn dja^e cî ye^e 14
 I will not be sick | we saw you because. | Let be well | my

tc'ek dô ha^e ka kô le dja^e ye bi^e na nî t ya de^e k'at de^e
 wife. | Do not let her be sick, | house in | I come back if. | Soon

dî cô^e kûn dûñ ò yacts òl san ne tc'añ ta tcût te'añ 16
 something | close by | little | you will find (?). | Food | cooked | food

nô k'tûl bûl dô kakw dûl lê bûñ dô ha^e ye bi^e ta' wæn-
 we will put on ground. | We will not get sick. | Not | houses among | you
 must tell.

kwôL nûk bûñ dô ha^e tcô yî ha^e hai kwût dô ha^e tô nai 18
 Not | again | that | stream | not | fish

ò nô^e la mûñ ha yî hai kwût ya^e te'ô ge bûñ dja^e kw t nûñ
 you must go after. | Those | that | stream | they may spear. | Next time

dī ta' tō nai la ne ō tcō nō tcic būñ hai kwūt dūl tcīk-
this side | fish | many. | You must leave | this | stream, | Yellow-pine hill, |
stream.'

2 nūn sūñ kwūt tc'āñ nō tca gabile ya'ñi dī tc'āñ nōn-
Food | they left | they say. | "This | food | we put down,
da'ñ s tcūñ ka nai dūl sa nit tc'āñ wāñ da'ne sa'-
my uncle | we found because. | Food | we give him. | Alone
4 dūn k'wa na dūl tcañ kwañ
he will eat it."

kwún Lāñ
All.

XXVIII.—COYOTES SET FIRES FOR GRASSHOPPERS.

dī de' Lañ na nec tes ya ya'ñi sen tcag Le' kī se-
North | many | people | came | they say. | Rock large | they were going
to trade.

6 tē lit k'a' ū le' Le tc'ōñ ket ya'ñi bel Le tc'ōñ ke
Arrows, | baskets | they traded | they say. | Rope | they traded
ya'ñi t'e' Le tc'ōñ ke ya'ñi te' nūn dac Le' nes dūñ
they say. | Blankets | they traded | they say. | They danced. | Night | long,
8 djin tcō ya'ñi nūn dac ya'ñi i dāk w te' nūn dac ya'ñi
fully day | they danced | they say. | Wailaki | danced | they say.
tc' yāñ kī yō' būl k'a' s'ūl tiñ' mūl La' ha' yīl kai
Women | beads | with, | arrows | bows | with | one | morning
10 La' djiñ tc' nūn dac ya'ñi nāk ka' na nec te' el lē
one | day | they danced | they say. | Two | people | sang
ya'ñi Lañ nūn dac ya'ñi ō sī' bī' tce' añ būl
they say. | Many | danced | they say, | head | taken off | with.
12 ka' kwún Lāñ dō ye he' bel ke' nai dūt yaL he ū'
"Well, | enough. | I am tired. | It is finished. | We will go back." |
"Yes,
tcō yī ha' n dūt dac k'at de' tc' na del tcañ k'at de' na-
again | we will dance. | Soon | we eat. | Soon | let us go home.
14 dūt ya dja' na' kē Le ne' ha' na dūt yac tel būñ kō-
Swim | all, | we may go back. | It is warm.
wūn sūñ le ts' yāñ kī nō' sī' tc' e nal dūl ū yacts kō-
Women | your heads | comb. | Little | it is cold when
16 wūn tūn de' nō wōl kāl būñ hai nūk' tsūs na' ū na wō'-
you must go back. | Here south | yellowjackets | you must smoke.

yō būñ slūs lañ ð djī ðL tūk būñ nūñ ka dūñ in tce^e
 Ground-squirrels | many | you must kill. | Men | deer

nai gī gal būñ nō' wa ka cōñk' te sō' i nūt L^e gūc la ne 2
 must kill. | About yourselves | well | you look. | Rattlesnakes | are many.

dō ha^e ts' i^e bī^e te gate dō ha^e yī he yac būñ nō nī n tce^e e
 Not | brush in | wander. | You must not go in. | Grizzlies | are bad.

dō ha^e Lō' teac būñ L ga dūntc in tce^e ð nō' La būñ 4
 You must not shoot each other. | Keep separated. | Deer | you must shoot.

sa' dūñ k'wa ts' yañ kī ca nī na gat dal būñ nō-
 Alone | women | only | must walk back | away from us.

wakw wūn būL na hōL t kūt ne^e n cōn ta^e nō na dūn- 6
 Some | with | you go back. | Place | good | we camp,

nīc ne^e kwūn tca^e ta^e Lān tē le na nec tō n cōn dūñ na-
 place large. | Will be many | people. | Water good place | camp.

nō' sāt na nec nōn k'tein Lān ta^e ha^e na nec ya mūñ 8
 People | tarweed | much places | people | must eat.

k'ai^e na kwōL ye ts' yañ kī yī nūn ka dūñ yī in tce^e kai-
 Hazelnuts | gather | women. | Men | deer | must look for.

n te būñ wūn tc' tōL dē^e dja^e tc' añ la mūñ dja^e gūL- 10
 Some | cook. | Food | let be much. | Evening when

gel^e būL nan dūt ya kwūc ts' yañ kī djīñ tcō na nōL kāb-
 we will come back. | Women | yet day | you must come back.

būñ tc' añ ta' tcāb būñ lañ L ta' kīts 12
 Food | you must cook, | many | kinds.''

na sañ hai da^e ûñ na nan yīñ sen tca^e kwūt na nān yīñ
 They moved | this way. | They crossed | rock-large creek. | They crossed

yietc s'ûL tiñ kwūt dan cō^e nais lūt sai sāntc bī^e ē he 14
 Ten-mile creek. | "Who | has burned over | lower pasture?" | "That is so,

ka^e ð dūg ge^e ya^en ya^en he ū^e tūt dūt ya kwōñ^e
 well, | we will look," | they said | they say. | "Yes, | we will go." | Fire

n tcāg gūL lūt ya^en Lō' dō dan cō^e ya^eL sūs ya^en i 16
 large | was burning | they say, | grass. | Nobody | they saw | they say.

na dūl yīc dja^e dan cō^e kwūc ka hes dī iñ^e yō oñ la^e ha^e
 "We will rest. | Somebody I guess. | We will look. | Over there | one

dan cō^e tc' qal ûñ gī k'a^e tc' gūL lel ûñ gī dan cañ yī 18
 somebody | is walking. | Arrow | he is carrying. | Who can it be?

ka^e kw tsūn tī dūL dō ye tc' sī tcūn kwūl lūc ce a dīts
 Come, | we will run off." | "No. | Coyote | it looks like. | Grasshoppers

te' tañ ūñ gī dō hūñ kwūl lūc ūñ gī dō ūñ gī te'sī teūn
he eats. | Not | him | it looks like. | It is not. | Coyote

2 kwūl lūc ūñ gī ka^e kw ts'ūñ^e kūn nūc yīc dja^e tc'in
it looks like. | Well, | to him | I will talk," | he said

ya^enī he ū^e kw tc'ūñ^e kwīnūn yīc kw nūt dūl iñ^e dān-
they say. | "Yes, | to him | you will talk. | We will look at him. | Who

4 dji na sōl lūk kwāñ dō tc'ke nēc ūñ gī dō na nec ūñ gī
you have burned?" | "He doesn't speak. | Not | person | it is.

hai na tc'sin ūñ gī tc'tel^e ūts ūñ gī la^e sa nī kwāñ ya^e.
There | he stands. | They run off." | Five | were | they say.

6 nī tc'sī teūn a dīts k'tebil^e ya^enī te le^e bi^e tsūn tel-
Coyote | grasshoppers | picked | they say, | sack in. | They ran off

del^e ya^enī ha yī tūts n gūn dō^e ya^enī tc'sī teūn
they say. | Their | canes | were not | they say. | Coyotes

8 cañ kūc tes nai ya^enī la^e sa nī
only | ran off | they say, | five.

kwūn Lāñ

All.

XXIX.—WATER-PEOPLE AND THE ELK.

ges tcō gūl sān ya^enī hai kwūn tel bi^e yī ūn teūn
Elk | was found | they say. | This | valley in | this way

10 kāl ya^enī būn tī gī yō ya^enī dōn he^e kwāñ ya^enī te-
was walking | they say. | They chased it | they say. | It was tired | they
say. | It ran in water

nōl ūts ya^enī kwūn ye gūl la ya^enī Lāñ na nec dān-
they say. | It sunk | they say. | Many | people, | "What will be?"

12 te ca mūñ ges tcō kwūn ye gūl lat ya^en ya^enī
Elk | has sunk," | they said | they say.

na nec La^e ha^e nūn dūc s'ūs da²⁰⁷ ya^enī hūñ
Person | one | was courting there | they say. | He

14 te' nūn ya ya^enī kwūn ye tc'gūl lē ya^enī ka na gūl lē
came | they say. | He dived | they say. | He came up

ya^enī bel Lel yīts ya^enī Lāñ kwūn ye tc'gūl lē ya^enī
they say. | Rope | he tied together | they say, | many. | He dived | they say.

16 bel būl ū de^e be sīL yīts kwañ ha bel tūs lōs kwūc
"Rope | with | its horn | I tie if | rope | I will pull,"

ya ^e ni	bel	tc' te lōs	ya ^e ni	Le ne ^e ha ^e	bel	te ge lōs	2
they say.	Rope	he pulled repeatedly	they say.	All	rope	pulled	
ya ^e ni	hō ta	ka na gūl lē	ya ^e ni	ta na s t y a	ya ^e ni	ges-	
they say.	Then	he came up	they say.	He came out of the creek	they		
tcō	ta gūt t'ats	ya ^e ni	ka na mil ^e	ya ^e ni	ye bī ^e ūnē	hō	4
they cut up	they say.	They carried it up	they say	house to.	Then		
ta	na nec	La ^e ha ^e	dō kwac	na tē le	tō ki ya hūn	wān ni-	
man	one	"I shall not live	water-people	I swam to because,"			
le get	tc'in	ya ^e ni	hō ta	ka na mil ^e	ya ^e ni	ye bī ^e	6
he said	they say.	Then	they brought it	they say	house in.		
hō ta	na nec	La ^e ha ^e	hai	ka kōs lē	ya ^e ni	nūs k'ai	ya ^e ni
Then	man	one	that	was sick	they say.	He was crazy	they say.
gūl gel ^e	ya ^e ni	ō yacte	tea kwō	gūl gel lit	be dūn	ya ^e ni	8
It was evening	they say.	little.	Very it was dark when	he died	they		
na nec	yīs ka nit	kō gē lūt	ya ^e ni				
man.	It was day when	they burned him	they say.				

XXX.—BATTLE-SNAKE HUSBAND.

tc'nal dûñ stiñ ya*nî sa*dûñ ha* L*gûc nûn ya 10
Adolescent girl | was lying | they say, | alone. | Battleenake | came
ya*nî tc'ek bûl tc'nes tiñ ya*nî dan tçñ nes tiñ 11
they say. | Woman | with | he lay | they say. | "Who | lay down?"
yô nî ya*nî tc'nal dûñ s'ûs wôtc ya*nî L*gûc nûn ûs- 12
she thought | they say. | Tc'nal dûñ | he tickled | they say. | Rattlesnake |
dûk k'e* tô yîgûn tô* ya*nî
water | he drank all | they say.
tô òc lañ* tc'in ya*nî dñ dñ dñ a nô' t'e tc'nal- 14
"Water | I will get," | he said | they say. | "Who | are you?" | tc'-
dûñ tc'in ya*nî L*gûc act'ëye tc'in ya*nî Le*
said | they say. | "Rattlesnake | I am," | he said | they say. | "Night
nûl sîti ne dô kwûn nûn sûn ne cîye* tc'ek a nûn t'eye 16
with you | I lie. | You did not know it. | My | woman | you are.

dō dan cōe cūl sūs e dō ha^e c gūn kī nūk būn ne ō dūn nūn
 Nobody | sees me. | You must not tell about me. | You will die

2 wūn kw nūk de^e yōe tc'tel būl kwān ya^e nī yōe gūt Lōn
 you tell about when." | Beads | he had hung up | they say. | Beads | woven

tc'tel būl kwān ya^e nī gūl gel lūt tc'nal dūn būl tc'-
 he had hung up | they say. | Evening when | tc'naLdūn | with | had lain
 down

4 nes tiñ kwān ya^e nī tc'nal dūn Lee kin nec ya^e nī
 they say. | Te'naLdūn | night | talked | they say.

5 yīs kan na hes t yai kwān ya^e nī yīs kan na ûn t yai kwān
 It was day | he had gone home | they say. | Morning | he had come back

6 ya^e nī kī tsa^e da sit dūn tañ tō te'ûn^e ōñ gūl lañ tc'ek
 they say. | Basket-pot | was standing. | Water toward | he brought | woman

ba
 for.

8 na hes t yai gūl gel^e na ûn t yai Le ne^e ha^e na nec
 He went back. | Evening. | He came back. | All | people

n tes lal lūt tc'ek būl tc'nes tiñ Lee tc'nal dūn kin-
 were asleep when | woman | with | he lay down. | Night | "Te'naLdūn | is
 talking."

10 nec ûñ gī kw nāñ da hin tei cī ya tcetc L^e gūc act'e-
 Her mother | "What you say | my girl?" | "Rattlesnake | I am.

ye na nec kūn nūc yīc ye cī ye^e tc'ek a nūn t'ye dō-
 People | I talk. | My | woman | you are. | Do not let me be killed.

12 ha^e s tei gūl tūk būn dja^e ne ō dūn nūn s djī gūl tūk de^e
 You will die | if they kill me."

yōe tel sūn ya^e nī lañ yōe yōe gūt Lōn sel kūt
 "Beads | were hanging | they say. | Many | beads, | beads woven, | (gold-
 beads)

14 yōe L teik yōe dai^e yite nañ gūt yai ya^e nī yōe te'neL in^e
 beads red, | beads-flowers-small. | One came home | they say. | Beads | he saw
 ya^e nī dān t cān yōe yī tel būl kwān la^e ha^e sī^e bī^e s^eāñ
 they say. | "Who | beads | hung up?" | One | hair-net

16 ka' tel būl ya^e nī sne^e būl gūl li^e k'a^e na gī-
 feathers | was hanging | they say. | "My leg with is tied," | arrows | hang-
 ing | quiver with
 būl ya^e nī Lō' tel sī^e bī^e s^eāñ se qōt tel būl ya^e nī
 they say. | Bear grass | hat, | headdress | was hanging | they say.

18 kaete L tsō te le^e bī^e s^eāñ ya^e nī būl gūl gūs s tān
 Knife | blue | sack in | lay | they say. | Fire-sticks | lay

ya^e nī gûL gel^e tc'ek bûL s'ûs tin ya^e nī dō ha^e stel-
 they say. | Evening | woman | with | he lay | they say. | “Do not let me be
 killed,”
 gûL tûk bûn dja^e tc'in ya^e nī
 he said | they say. 2

cî ya teetc L^e gûc dō ha^e nûn ûn dûk k^e nûL nes tî ne-
 “My daughter, | rattlesnake. | Do not get up. | With you | he has been
 lying.”

kwâñ nãñ dō L^e gûc ye na nec ye dō ha^e ò djî òL tûk ne ò- 4
 “It is not rattlesnake. | Person it is. | Do not kill it. | ‘You will die’

dûñ tc'in ye L^e gûc ò djî sôL tûk de^e ce e dûn tê le ò djî-
 he said | rattlesnake | you kill if. | I shall die | you kill it if.

òL tûk de^e ce ò dûn nûñ tc'in ya^e nî nañ gûl gal^e L^e gûc 6
 I am dying,” | she said | they say. | He beat it. | Rattlesnake

ò djî gûl tûk ya^e nî tc'tel gal^e tcûm mûL ya^e nî nal gal
 he killed | they say. | He threw it away | stick with | they say. | “Hit
 again,

na tc'k'ûñ²¹⁰ ya^e nî tc'ek be dûn ya^e nî dô ha^e ò djî òL- 8
 it is writhing” | they say. | Woman | died | they say. | “‘Do not kill it’

tûk dûc nî ûñ gî tc'in ya^e nî
 I said,” | she said | they say.

kwûn Lãñ
 All.

XXXI.—WATER-PANTHER.

na ka^e na nec in tce^e ò si^e te giñ ya^e nî tcin nûñ^e 10
 Two | Indians | deer | heads | were carrying | they say, | stuffed heads.

bût tcô gûl sãñ ya^e nî na ka^e na nec bût tcô n tcag in-
 Panther | was seen | they say | two | Indians. | Panther big, | deer

tce^e kô wûn tûk ya^e nî kw tcî lai^e nô tcî mil^e kwâñ 12
 shoulders between | they say. | His tail end | it reached

ya^e nî bût tcô n tcag ban tô^e bî^e bût tcô tô bût tcô ye nat-
 they say. | Panther large, | ocean in, | panther, | water panther. | He went in

ya ya^e nî se bî^e kô wûn nûñ ya^e nî yô ôñ te'a mî^e 14
 they say | rock in. | Ground jarred | they say | way over. | Hole in

²¹⁰ This root is used of fastening by means of a hazel withe, the name of which is also k'ûñ^e.

ya^etcō sūl sañ ya^enī fūn te'ac ya^eLūl siñ²¹¹ ya^enī be-
they listened | they say. | "You shoot," | they told one another | they say. |
They were afraid

2 nūl git ya^enī hai ha kwūn tēbūñ ya^en ya^enī
they say. | "That | let it go," | they said | they say.

kwūn Lāñ
All.

XXXII.—MILK-SNAKE AMONG THE EELS.

ts'ī^e gūl teiñ ya^enī la^eba^eūñ na nec al gūl teiñ
Brush | they made | they say, | ten | persons. | Wood | they made

4 ya^enī gūl k'āñ ya^enī gūl gel lit nāk ka^e nūl lē ya^enī
they say. | They made fire | they say. | Evening when | two | swam there |
they say.
La^eha^e nūl lē ya^enī tak' nūl lē ya^enī la^esa nī
One | swam there | they say. | Three | swam there | they say. | Five

6 nūl lē ya^enī la^eba^eūñ nūl lē ya^enī La^eha^e nūl lē
swam there | they say. | Ten | swam there | they say. | One | swam there
ya^enī n dō^e ya^enī ha ge La^eha^e nūl lē ya^enī nāk-
they say. | None was | they say. | Long time | one | swam there | they say. |
Two

8 ka^e nūl lē ya^enī la^eba^eūñ nūl lē ya^enī na dūn la^e-
swam there | they say. | Ten | swam there | they say. | Twenty
ba^eūñ Lañ nūl lē ya^enī ta dūl k'ūts nūl lē gūt ya^enī
many | swam there | they say. | Milk-snake | swam when | they say

10 na nec ts'ūn teL del^e ya^enī nāk ka^e na nec te sin ya^enī
people | ran off | they say. | Two | persons | stood in water | they say.
ta dūl k'ūts nūl lē ya^enī õ tsōñ gūt tcañ ya^enī na wō'-
Milk-snake | swam there | they say. | They left them | they say. | "Go
home,"

12 dal te'in ya^enī na nec dō yil kai teōn gē tcañ be-
he said | they say, | persons. | Not day | they quit | they were afraid be-
cause.
nūl git ût

kwūn Lāñ
All.

²¹¹ This word was perhaps incorrectly recorded.

XXXIII.—STEALING THE BABY.

la^aL ba^a ūñ tc' ya^anī kī la cī^a bī^a nō gūL LEG ya^anī s kī^a tce^a
Ten | women | buckeyes | were soaking | they say. | Baby | cried
ya^anī de ūL tūc s kī te'ek de ūL tūc s kī tc'in 2
they say. | "Here | give it," | baby | woman, | "here | give it | baby," |
she said
ya^anī na^aa^a waL tīn ya^anī tca kō wūL gel^a tc'ek nūn-
they say. | "Take it." | He gave it to her | they say. | Very it became dark. |
Woman | came home
t ya^a ya^anī ta tēi c kī n tes laL ūñ tc'in ya^anī dañ^a 4
they say. | "Where | my baby? | Is it asleep?" | she said | they say. |
"Long ago
na nīL tiñ dō c gal tūc ūñ gī tc'in ya^anī dō c gal tūc
I gave it to you." | "You didn't give it to me" | she said | they say. |
"You did not give it to me."
ka ya^a ūn te dō gūL sañ ya^anī c kī tce^a ya^anī yī se^a 6
They looked for it. | They did not find it | they say. | Baby | cried | they
say. | West
tca kwūL gel^a bī^a ūñ^a būs tc lō dūn nī ya^anī t gūn nīL
very dark in | they say | owl | hooted | they say. | It kept hooting
ya^anī yī se^a nes dūn kwūn ya yōl nes dūn tca kwūL 8
they say. | West | far | they followed | far | very dark in
gel^a bī^a ya^anī kw tōn gūt tcañ ya^anī
they say. | They left it | they say.

kwün lāñ All

XXXIV.—THE MAN EATER.

bel nat güt Lōn ya^e nī Le ne^e ha^e na nec in tce^e 10
Rope | they were tying | they say. | All | persons | deer

ōn gī lāñ ya^e nī sa['] dūñ ha^e ts'qāL ya^e nī t būL ye-
went after | they say. | Alone | she walked | they say. | Basket | she was
carrying

geL ya^e nī tūts tc'gūL tīL ya^e nī t būL tal lōn tc'- 12
they say. | Cane | she walked with | they say. | Basket | soft | she carried

geL ya^e nī cī ye^e in tce^e tc'in ya^e nī tc'eL tcūt ya^e nī
they say. | "My | deer" | she said | they say. | She caught him | they say.

nūn s'ūs tiñ t būL bī^e nōL tiñ tc'tes gīñ ya^e nī tcūn kī- 14
She took him up, | basket in | she put him, | she carried him | they say. |
Tree bent down

bō istc ō ye ta' wa gę gūc tbūL nūn tc'ūL gal' ō tc'ūñ a
under places | carrying through | basket | she whipped | over it

2 ya'ni tc'geL ya'ni yidūk' tcūñ ūye wa ūn ūñ
they say. | She carried | they say | up hill. | Tree | under | she carried
through
tcūñ yīL tcūt da kit dūl būc wūñ ha na gūt dāL yidūk'
tree | he caught. | He embraced it. | Anyhow | she went on | up hill.

4 nūn tc'ūL gal' tūts būL ts'kōn nes ne tc'in ya'ni na-
She whipped | cane | with. | She found out | she said (?) | they say. | She ran
gūl dal hai da ūñ cīye' in tce' tatei te'in ya'ni dī
down hill. | "My | deer | where?" | she said | they say. | This

6 na nec da bes ya tcūn k'wūt lūc dī tcō tc'gūl tal ya'ni
man | climbed on | tree on. | Rotten log | she kicked | they say.

ea kās yai ya'ni t'e' kw na' ūtc'ūñ a naL tcōs ya'-
Sun | came up | they say. | Blanket | her eyes | over them | she put | they say.

8 nī ka nōt yan na heL'ūts ya'ni hai dūk' ya'ni
She was ashamed. | She ran back | they say, | here up | they say.

kwūn Lañ
All.

XXXV.—DESCRIPTION OF MAN EATER.

tc'n nūg gūs kū wūn dūñ ō la' tc'n neL yil'²¹² na ga-
She brings it | her home. | Its hands | she eats up | yet alive.

10 kwa' ō lā' nā ka' ha' tc'n neL yil' kwe' tc'n neL yil' La'
Its hands | both | she eats up. | Its foot | she eats up. | Other

kwe' tc'n neL yil' ō na' tc'e naL ac na ka' ha' būt tce' ac
its foot | she eats up. | Its eyes | she takes out | both. | Its intestines,

12 ō djī k'e' tc'n neL yil' ō te le' ō djī' tc'n neL yil' ō des-
small intestines | she eats up. | Its liver, | its heart | she eats up. | Its lungs
ke' tc'n neL yil' ō sī' tc'n neL yil' ya'ni kwōñ' k'wūn-
she eats up. | Its head | she eats up | they say. | Fire | she puts on

14 nō lac ya'ni se kwōñ' dūñ nō la ya'ni se n tel
they say. | Stone | fire place | she puts | they say. | Stone | flat

se bī' gūl k'an tē lit ya'ni būt tceñ' añ ya'ni tc'n neL
rock in | she builds fire. | It blazes | they say. | She disembowels it | they
say. | She eats it up

²¹² This form seems to refer to customary action; tc'n neL yañ, below,
to the single act.

yan ya^enī ò te le^e tc'n neL yan ya^enī ò des kee' tc'n-
 they say. | Its liver | she eats up | they say. | Its lungs | she eats up
 neL yan ya^enī ò dji^e tc'n neL yan ya^enī na tī kūñ 2
 they say. | Its heart | she eats up | they say. | (?)
 ya^enī tc'gūn t'ats se k'ús teL k'wūn nōL tiñ tc'gūn-
 They say. | She cut it up. | Stone | flat way | she put it on. | She buried it.
 tcai se bī^e nō teL gal^e ús t'e i ka na gūl lai tc'ús sai 4
 Rock in | she threw it. | It is cooked. | She took it out. | She dried it
 ya^enī da nō la ya^enī k'wa^e n tcaag ya^enī gūL sai
 they say. | She put it up | they say. | Fat | is much | they say. | It is dry.
 k'ait būl bī^e dañ te'is tein nō eñ niñ ya^enī hai hit' 6
 Burden-basket | in | pile | she makes. | She put it down | they say. | That is
 why
 nō kwa tc'n na dūl yeg nō k'wa^e n tca gūt kw kwe^e
 for us | she always hunts. | Our fat | is much because. | Her foot
 nō nī kw la^e na nec kw wō^e naL gī wō^e na nec ū sī^e 8
 grizzly. | Her hand | human. | Her teeth | dog, | dog teeth. | Human | her
 head.
 dūn dai^e a t'a^e tc'ùl giñ ya^enī kw na^e L cīk ya^enī
 Flint | her pocket | she carries | they say. | Her eyes | shine | they say.
 teñ ta' nac t bats* s ga^e nes kw tc'ge^e naL gī kw tc'ge^e 10
 Trees among (?) | her hair | long. | Her ears | dog, | her ears
 kūn t'ē ya^enī
 she is like | they say.

XXXVI.—A PRAYER FOR EELS.

be liñ dī da^e ûñ nūl lē cōñk' nes yī dja^e tō nai 12
 "Eels | from north | swim | well | let me eat. | Fish
 cōñkwa nes yī dja^e s kīk yō yan dja^e t'e kī cōñk' yō-
 well | let me eat. | Boys | may they eat. | Girls | well | may they eat.
 yan dja^e in tce^e cōñk' kwa nōc kūt tcañ cī ye^e a nūn t'e- 14
 Deer | well | may I swallow you. | Food | my | you are
 ye cī ye^e L kūn dō ha^e be ò dūn dja^e n cō būn dja^e tc'in
 mine | sweet. | Do not let it die. | Let it be good" | he said
 ya^enī
 they say. 16

* The name of the monster.

XXXVII.—A SUPERNATURAL EXPERIENCE.

sûl gîts dê gañ te le^e bî^e nôc ge^e Lañ sûl gîts te le^e
 Lizards | we were killing. | Sack in | I carried | many | lizards. | Sack

2 tes dûl bûñ La^e ha^e üyacts ô tei s tûl tûk bân tel^e fûts
 we filled. | One | small | he killed. | Female | ran.

yô ôñ nes tiñ ta dji nes tiñ n tcag yî cûl te' nî yô-
 Yonder | it lay. | "Where | does it lie | big one?" | he asked me. | "There
 it is,"

4 ye dûc nî tc' tc' a tel dô ha^e s tei fûl tûk dañ^e c yacte
 I said. | He was about to shoot it. | "Do not kill me. | Already | my little one
 ô dji sûl tûk ge cî ye kûc na ô da^e bî^e kwôñ^e gûl tûk
 you have killed. | I it is | I will live." | Its mouth in | fire | burst.

6 kôl k'as kwañ te le^e bî^e na he sîl^e fûts kwañ yî dûk ka kôs
 I dropped | sack in. | I ran back | up hill. | I became sick.

sî le kwañ cûl ya^e t yîñ kwañ dô kwin nûc sûñ ce dûñ kwañ-
 With me they stood. | I did not know anything. | I must have died.

8 hût c nañ ôc tsañ tee gût c yacte te' in hût
 My mother | I heard | she cried when, | "My boy," | she said when.

tea kwûl gel^e ha kwân c nañ c ta^e ûñ yô ôñ
 Very it was dark. | Up there | my mother, | my father | it was, | yonder

10 sî giñ se kin nê dûñ ts'i^e ûñ nô^e dî da^e ûñ dî cô^e
 I stood, | rock | its base | brush | behind. | From north | something

nûn t'ag eck' c gûl k'ûts n t'a^e kâl^e a^e tê le ben-
 flew there. | Spit | he spit on me. | "Your feathers | will grow. | You will fly

12 t'a tê le dî dûk' ya bî^e ûñ^e te' t da ye n cô ne teûl dji ye
 up | sky in. | Flowers are. | It is good. | It is light.

cûn dî ne n cô ne ne^e tcô yî ha^e n tcag nûn t'ag dañ^e
 Sun shines. | It is good | land." | Again | large one | flew there. | "Already

14 ûñ akwûl la he ûñ dañ^e akwûc la ge hai hit' dô
 you fixed him?" | "Yes, | already | I fixed him. | Why | not

t'a^e kâl^e a ye tea^e kwûl ya^e nâk ka^e gût yî ne ka^e kw-
 feathers | have come out?" | "Listen, | with him two are standing. | Well, |
 we will leave him.

16 tsôñ dût tcañ ya kwôl t'a de k'a nô na nî k'ats dô kw nûs-
 Make him fly." | There | I fell back. | I did not know how because.

sûn hût dô ta cô^e ta cac ha ta dô kw nê sûñ
 Not anywhere | I went. | Right there | I was senseless.

kwûn Lañ

All.

TRANSLATIONS.

I.—THE COMING OF THE EARTH.²¹³

Water came they say. The waters completely joined every-where. There was no land or mountains or rocks, but only water. Trees and grass were not. There were no fish, or land animals, or birds. Human beings and animals²¹⁴ alike had been washed away. The wind did not then blow through the portals of the world, nor was there snow, nor frost, nor rain. It did not thunder nor did it lighten. Since there were no trees to be struck, it did not thunder. There were neither clouds nor fog, nor was there a sun. It was very dark.

Then it was that this earth with its great, long horns got up and walked down this way from the north. As it walked along through the deep places the water rose to its shoulders. When it came up into shallower places, it looked up. There is a ridge in the north upon which the waves break. When it came to the middle of the world, in the east under the rising of the sun it looked up again. There where it looked up will be a large land near to the coast. Far away to the south it continued looking up. It walked under the ground.

Having come from the north it traveled far south and lay down. Nagaitcho, standing on earth's head, had been carried to the south. Where earth lay down Nagaitcho placed its head as it should be and spread gray clay between its eyes and on each horn. Upon the clay he placed a layer of reeds and then another layer of clay. In this he placed upright blue grass, brush, and trees.

"I have finished," he said. "Let there be mountain peaks here on its head. Let the waves of the sea break against them."

²¹³ A fragment of a text obtained from an aged Kato in 1902, who has since died, relates the coming of the earth animal after the falling of the sky and the destruction of the first world and its inhabitants by a flood. This myth belongs then near the middle of the next with the latter portion of which it rather closely agrees.

²¹⁴ These animals are named in the text.

The mountains became and brush sprang up on them. The small stones he had placed on its head became large. Its head was buried from sight.

"I am fixing it," he said. "I will go north. I will fix things along the shore." He started back to the far north. "I will go around it," he said. "Far above I will fix it." He fixed the world above. "I have made it good," he said.

When he went back far south he stood stones on end. He made trees and brush spring up. He placed the mountains and caused the ground to stand in front of the ocean.

II.—CREATION.

The sandstone rock which formed the sky was old they say. It thundered in the east; it thundered in the south; it thundered in the west; it thundered in the north. "The rock is old, we will fix it," he said. There were two, Nagaitcho and Thunder. "We will stretch it above far to the east," one of them said. They stretched it. They walked on the sky.

In the south he stood on end a large rock. In the west he stood on end a large rock. In the north he stood on end a large, tall rock. In the east he stood on end a large, tall rock. He made everything properly. He made the roads.²¹⁵ He made a road to the north (where the sun travels in summer).

"In the south there will be no trees but only many flowers," he said. "Where will there be a hole through?" he asked. At the north he made a hole through. East he made a large opening for the clouds. West he made an opening for the fog. "To the west the clouds shall go," he said.

He made a knife. He made it for splitting the rocks. He made the knife very strong.

"How will it be?" he considered. "You go north; I will go south," he said. "I have finished already," he said. "Stretch the rock in the north. You untie it in the west, I will untie it in the east."

²¹⁵ It would seem that a new sky with four portals, four supporting columns, and summer and winter trails for the sun was prepared before the old worn out sky was caused to fall.

"What will be clouds?" he asked. "Set fires about here," he told him. On the upland they burned to make clouds. Along the creek bottoms they burned to make mist. "It is good," he said. He made clouds so the heads of coming people would not ache.

There is another world above where Thunder lives. "You will live here near by," he told Nagaitcho.

"Put water on the fire, heat some water," he said. He made a person out of earth. "Well I will talk to him," he said. He made his right leg and his left leg. He made his right arm and his left arm. He pulled off some grass and wadded it up. He put some of it in place for his belly. He hung up some of it for his stomach. When he had slapped some of the grass he put it in for his heart. He used a round piece of clay for his liver. He put in more clay for his kidneys. He cut a piece into parts and put it in for his lungs. He pushed in a reed (for a trachea).

"What sort will blood be?" he enquired. He pounded up ochre. "Get water for the ochre," he said. He laid him down. He sprinkled him with water. He made his mouth, his nose, and two eyes. "How will it be?" he said. "Make him privates," he said. He made them. He took one of the legs, split it, and made woman of it.

Clouds arose in the east. Fog came up in the west. "Well, let it rain, let the wind blow," he said. "Up in the sky there will be none, there will be only gentle winds. Well, let it rain in the fog," he said. It rained. One could not see. It was hot in the sky. The sun came up now. "What will the sun be?" he said. "Make a fire so it will be hot. The moon will travel at night." The moon is cold.

He came down. "Who, I wonder, can kick open a rock?" he said. "Who can split a tree?" "Well, I will try," said Nagaitcho. He couldn't split the tree. "Who, I wonder, is the strongest?" said Thunder. Nagaitcho didn't break the rock. "Well, I will try," said Thunder. Thunder kicked the rock. He kicked it open. It broke to pieces. "Go look at the rock," he said. "He kicked the rock open," one reported. "Well, I will try a tree," he said. He kicked the tree open. The tree split to pieces.

Thunder and Nagaitcho came down. "Who can stand on the water? You step on the water," Thunder told Nagaitcho. "Yes, I will," Nagaitcho said. He stepped on the water and sank into the ocean. "I will try," said Thunder. He stepped on the water. He stood on it with one leg. "I have finished quickly," he said.

It was evening. It rained. It rained. Every day, every night it rained. "What will happen, it rains every day," they said. The fog spread out close to the ground. The clouds were thick. The people then had no fire. The fire became small. All the creeks were full. There was water in the valleys. The water encircled them.

"Well, I have finished," he said. "Yes," Nagaitcho said. "Come, jump up. You must jump up to another sky," he told him. "I, too, will do that." "At night when every kind of thing is asleep we will do it," he said.

Every day it rained, every night it rained. All the people slept. The sky fell. The land was not. For a very great distance there was no land. The waters of the oceans came together. Animals of all kinds drowned. Where the water went there were no trees. There was no land.

People became. Seal, sea-lion, and grizzly built a dance-house. They looked for a place in vain. At Usal they built it for there the ground was good. There are many sea-lions there. Whale became a human woman. That is why women are so fat. There were no grizzlies. There were no fish. Blue lizard was thrown into the water and became sucker.²¹⁶ Bull-snake was thrown into the water and became black salmon. Salamander was thrown into the water and became hook-bill salmon. Grass-snake was thrown into the water and became steel-head salmon. Lizard was thrown into the water and became trout.

Trout cried for his net. "ckak'e, ckak'e (my net, my net)" he said. They offered him every kind of thing in vain. It was "my net" he said when he cried. They made a net and put

²¹⁶ In each case there is a superficial resemblance between the land animal and the water animal into which it is transformed. Many of these were pointed out. They are not mentioned in the myth, probably because an Indian audience is supposed to have them in mind.

him into it. He stopped crying. They threw the net and trout into the water. He became trout.

“What will grow in the water?” he asked. Seaweeds grew in the water. Abalones and mussels grew in the water. Two kinds of kelp grew in the ocean. Many different kinds grew there.

“What will be salt?” he asked. They tasted many things. The ocean foam became salt. The Indians tried their salt. They will eat their food with it. They will eat clover with it. It was good salt.

“How will the water of this ocean behave? What will be in front of it?” he asked. “The water will rise up in ridges. It will settle back again. There will be sand. On top of the sand it will glisten,” he said. “Old kelp will float ashore. Old whales will float ashore.

“People will eat fish, big fish,” he said. “Sea-lions will come ashore. They will eat them. They will be good. Devil-fish, although they are ugly looking, will be good. The people will eat them. The fish in the ocean will be fat. They will be good.

“There will be many different kinds in the ocean. There will be water-panther.²¹⁷ There will be stone-fish. He will catch people. ‘Long-tooth-fish,’ gesLeūñ, will kill sea-lion. He will feel around in the water.

“Sea-lion will have no feet. He will have a tail. His teeth will be large. There will be no trees in the ocean. The water will be powerful in the ocean,” he said.

He placed redwoods and firs along the shore. At the tail of the earth, at the north, he made them grow. He placed land in walls along in front of the ocean. From the north he put down rocks here and there. Over there the ocean beats against them. Far to the south he did that. He stood up pines along the way. He placed yellow pines. Far away he placed them. He placed mountains along in front of the water. He did not stop putting them up even way to the south.

Redwoods and various pines were growing. He looked back and saw them growing. The redwoods had become tall. He

²¹⁷ Evidently a mythical animal. Compare XXXI below.

placed stones along. He made small creeks by dragging along his foot. "Wherever they flow this water will be good,"²¹⁸ he said. "They will drink this. Only the ocean they will not drink."

He made trees spring up. When he looked behind himself he saw they had grown. When he came near 'water-head-place' (south) he said to himself, "It is good that they are growing up."

He made creeks along. "This water they will drink," he said. That is why all drink, many different kinds of animals. "Because the water is good, because it is not salt deer, elk, panther, and fishers will drink of it," he said. He caused trees to grow up along. When he looked behind himself he saw they had grown up. "Birds will drink, squirrels will drink," he said. "Many different kinds will drink. I am placing good water along the way."

Many redwoods grew up. He placed water along toward the south. He kicked out springs. "There will be springs," he said. "These will belong to the deer," he said of the deer-licks.

He took along a dog. "Drink this water," he told his dog. He, himself, drank of it. "All, many different kinds of animals and birds, will drink of it," he said.

Tanbark oaks he made to spring up along the way. Many kinds, redwoods, firs, and pines he caused to grow. He placed water along. He made creeks with his foot. To make valleys for the streams he placed the land on edge. The mountains were large. They had grown.

"Let acorns grow," he said. He looked back at the ocean, and at the trees and rocks he had placed along. "The water is good, they will drink it," he said. He placed redwoods, firs, and tanbark oaks along the way. He stood up land and made the mountains. "They shall become large," he said of the redwoods.

He went around the earth, dragging his foot to make the streams and placing redwoods, firs, pines, oaks, and chestnut trees. When he looked back he saw the rocks had become large,

²¹⁸ Ocean water preëxisted but fresh water required an origin.

and the mountains loomed up. He drank of the water and called it good. "I have arranged it that rocks shall be around the water," he said. "Drink," he told his dog. "Many animals will drink this good water." He placed rocks and banks. He put along the way small white stones. He stood up white and black oaks. Sugar-pines and firs he planted one in a place.

"I will try the water," he said. "Drink, my dog." The water was good. He dragged along his foot, making creeks. He placed the rocks along and turned to look at them. "Drink, my dog," he said. "I, too, will drink. Grizzlies, all kinds of animals, and human beings will drink the water which I have placed among the rocks." He stood up the mountains. He placed the trees along, the firs and the oaks. He caused the pines to grow up. He placed the redwoods one in a place.

He threw salamanders and turtles into the creeks. "Eels will live in this stream," he said. "Fish will come into it. Hook-bill and black salmon will run up this creek. Last of all steel-heads will swim in it. Crabs, small eels, and day-eels will come up."

"Grizzlies will live in large numbers on this mountain. On this mountain will be many deer. The people will eat them. Because they have no gall they may be eaten raw. Deer meat will be very sweet. Panthers will be numerous. There will be many jack-rabbits on this mountain," he said.

He did not like yellow-jackets. He nearly killed them. He made blue-flies and wasps.

His dog walked along with him. "There will be much water in this stream," he said. "This will be a small creek and the fish will run in it. The fish will be good. There will be many suckers and trout in this stream."

"There will be brush on this mountain," he said. He made manzanita and white-thorn grow there. "Here will be a valley. Here will be many deer. There will be many grizzlies at this place. Here a mountain will stand. Many rattlesnakes, bull-snakes, and water-snakes will be in this place. Here will be good land. It shall be a valley."

He placed fir trees, yellow-pines, oaks, and redwoods one at a place along the way. He put down small grizzly bears. "The

water will be bad. It will be black here," he said. "There will be many owls here, the barking-owl, the screech-owl, and the little owl. There shall be many bluejays, grouse, and quails. Here on this mountain will be many wood-rats. Here shall be many varied robins. There shall be many woodcocks, yellow-hammers, and sap-suckers. Here will be many "mockingbirds" and meadowlarks. Here will be herons and blackbirds. There will be many turtle-doves and pigeons. The kingfishers will catch fish. There will be many buzzards and ravens. There will be many chicken-hawks. There will be many robins. On this high mountain there will be many deer," he said.

"Let there be a valley here," he said. There will be fir trees, some small and some large. Let the rain fall. Let it snow. Let there be hail. Let the clouds come. When it rains let the streams increase, let the water be high, let it become muddy. When the rain stops let the water become good again," he said.

He came back. "Walk behind me, my dog," he said. "We will look at what has taken place." Trees had grown. Fish were in the streams. The rocks had become large. It was good.

He traveled fast. "Come, walk fast, my dog," he said. The land had become good. The valleys had become broad. All kinds of trees and plants had sprung up. Springs had become and the water was flowing. "Again I will try the water," he said. "You, too, drink." Brush had sprung up. He traveled fast.

"I have made a good earth, my dog," he said. "Walk fast, my dog." Acorns were on the trees. The chestnuts were ripe. The hazelnuts were ripe. The manzanita berries were getting white. All sorts of food had become good. The buckeyes were good. The peppernuts were black. The bunch grass was ripe. The grass-hoppers were growing. The clover was in bloom. The bear-clover was good. The mountains had grown. The rocks had grown. All kinds that are eaten had become good. "We made it good, my dog," he said. Fish for the people to eat had grown in the streams.

"We have come to tōsīdūñ (south) now," he said. All the different kinds were matured. They started back, he and his

dog. "We will go back," he said. "The mountains have grown up quickly. The land has become flat. The trout have grown. Good water is flowing. Walk fast. All things have become good. We have made them good, my dog. It is warm. The land is good."

The brush had grown. Various things had sprung up. Grizzlies had increased in numbers. Birds had grown. The water had become good. The grass was grown. Many deer for the people to eat walked about. Many kinds of herbs had grown. Some kinds remained small.

Rattlesnakes had multiplied. Water-snakes had become numerous. Turtles had come out of the water and increased in numbers. Various things had grown. The mountains had grown. The valleys had become.

"Come fast. I will drink water. You, too, drink," he told his dog. "Now we are getting back, we are close home, my dog. Look here, the mountains have grown. The stones have grown. Brush has come up. All kinds of animals are walking about. All kinds of things are grown."

"We are about to arrive. We are close home, my dog," he said. "I am about to get back north," he said to himself. "I am about to get back north. I am about to get back north. I am about to get back north," he said to himself.

That is all.

III.—THE SECURING OF LIGHT.²¹⁹

(*First Version.*)

Coyote slept with his head toward the south. It was cold. He slept with his head toward the west. It was cold. He slept with his head toward the north. It was cold. He slept with his head toward the east. His head became warm. He dreamed.

"I shall go on a journey soon," he told his family. He set out. "What will be my dog?" he thought. He tried many kinds without being satisfied. He kicked a mole out of the ground. "I do not want that," he said to himself. He kicked out some long-eared mice. "These will be my dogs," he said.

²¹⁹ An account common to many peoples in this region. This is said to have happened at CeLeiyetödifi, a Yuki village, near Kibesillah, on the coast.

"Come, go with me. It is far. It is dark. Are you hungry? Shall I kill a squirrel for you?"

"No. We do not want squirrels. We like acorns and clover."

"Come, travel along. Swim across."

They traveled on.

"I am tired. I will rest. You lie down."

He sang a song.

"Come. We will go on. It must be only a short way now. Are your feet in good condition?"

They went on. He did not stop for meals. He only drank water as he traveled.

"It must be near, my dogs."

Mole and lizard were burning a tree down. Coyote saw them as he was passing.

"Who is that?" he asked.

"Lizard has a fire built under a tree," long-eared mice told him.

"We will go around them. They might see us."

"There stands a house. You stop here and I will give you directions what to do. You must chew off the straps that hold the sun that I am going to carry off. You must leave the ones I am to carry it with. When you are through, poke me with your noses. You lie here. After awhile, when it is night, you will come in behind me."

Coyote went into the house.

"I do not want food, grandmother. I will sleep."

"Yes," said the old women.

(The sun was covered with a blanket and tied down in the middle of the house.)

"Hand me that blanket, grandmother."

"Yes, take it."

Covering his head in it he began to sing, "You sleep, you sleep, you sleep."

"What makes that noise? It never used to be so."

"You sleep, you sleep, you sleep."

"I am afraid of you, my grandchild."

"Oh, I was dreaming. I have traveled a long way. I am tired."

“You sleep, you sleep, you sleep.”

They slept. The long-eared mice came back and poked him with their noses.

“Well, I have finished,” one of them said.

“Go outside,” he told them.

Coyote got up, took the sun, and carried it out.

“Come on, we will run back.”

Mole saw them and began saying, “He is carrying off the sun.” No one heard him, his mouth was so small.

Lizard saw them. “He is carrying the sun off,” he called. He took up a stick and beat on the house. Both the old women got up and chased Coyote. They kept following him.

“Come, run fast, my dogs.”

“I am tired now.”

“Yelindūñ is close by.”

“Black-water-creek country is over there where the house is standing,” he told his dogs.

He carried his load up Yatcūlsaik’wüt.

“We had nearly fixed it,” the women called after him.

“Yes, you had nearly fixed it. You were hiding it.”

The women stopped there.

“Turn into stones right where you are sitting.”

They turned into stones right there. They didn’t reply because they had become stones.

Coyote carried the sun to the top of the ridge and followed along its crest until he came to the house. He went in and looked around. No one was at home. He went out again without anyone knowing what had happened.

He sliced up what he had brought. “This shall come up just before day,” he said of the morning-star. “This shall be named ‘atcegegûtcûk,’ and shall rise afterward,” he said as he cut off another. “Sûnlante shall rise,” he said to still another. Then he cut and cut. “There shall be many stars,” he said as he put the pieces in the sky. It was all gone. Taking up the piece he had fixed first he said, “This sun shall come up in the east. It shall go down. It shall go around (to the north). This one shall travel at night,” he said of another piece. “It

shall go around. The sun shall be hot. The moon shall be cold."

"Father, something is above," said the little boy.

"Keep still," Coyote called out to him. "They may be frightened."

"Mother, something has grown out of the sky. Look there."

"Stop. Come in. Lie down again," she told him.

"Look, something," he said.

The mother ran out. The father lay still.

"Say, mother, it is getting red."

"So it is. Yes. Get up."

"Look, mother."

"So it is. I see a mountain. Over there is another. It is beautiful. It is getting red. It has become beautiful."

"Mother, something is coming up."

"Mother, the mountain is afire."

"It is getting larger."

"It moves."

"Mother, we can see."

"What is that yonder, father?"

"It is the sun."

"It is going down."

"It has gone into the water."

It was like it had been previously.

"We will go to sleep, my boys."

"Wake up. Something is rising. Look."

"Father, what is coming up? Look."

"No. That is the moon."

"O, yes, it moves."

"Father, it (star) is coming up."

"Father, it is getting red again."

"Father, day is breaking."

"It is daylight. The moon is up there."

"Father, it moves so slowly."

"It is going down, father."

"Yes, it will go down. I arranged for the moon to go down."

Coyote lay in bed two days.

IV.—THE SECURING OF LIGHT.²²⁰

(Second Version.)

He (Coyote) slept with his head toward the west, the north, the south, the east. When he slept with his head toward the east his forehead grew warm.

“I dreamed about the sun in the east,” he said.

He started away. Finding three field-mice he took them with him for dogs. “My heart is glad because I found you, my three dogs,” he told them. He took them to the place of the sunrise. “You must gnaw off the ropes and then poke me with your noses.” Blowing through a hole in a blanket he sang “You sleep, you sleep.”

He carried the sun from the east. “It is carried off,” somebody was heard to shout.

“I was fixing it,” she said.

“You were hiding it. Both of you become stones right where you are standing,” he told them.

He carried the sun along.

“Kaldac, atcigüttefukteō, sūnlans, sūttuldac, gōyane,” he said (naming them as he cut them from the mass). He sat down and studied about the matter.

“Moon, sun, fly into the sky. Stars become many in it. In the morning you shall come up. You shall go down. You shall go around the world.²²¹ In the east you shall rise again in the morning. You shall furnish light.”

The boy went outside. “What is it, father?” he asked. The woman went out. She saw stars had sprung out of the sky.

All the people made him presents of all kinds.

V.—THE STEALING OF FIRE.

There was no fire. An orphan boy was whipped and put outside of the house. He cried there where he was thrown out. He looked and began saying, “Fire lies over there. I see fire.”

²²⁰ This was the version first obtained. The preceding, more extended account was obtained in 1908.

²²¹ The sun is believed to go around the northern end of the world behind the hills.

"Who whipped that boy? Go and find out what he is saying."²²²

One went out and asked, "Where did you see fire?"

"I saw fire toward the north. Look."

"Everybody look. The boy has found fire."

"So it is," said the chief. "Go after fire. Where is Coyote? Go after him. Where is Humming-bird? Get him."

"Humming-bird has come. Coyote is coming."

"Eleven of you go and get fire," commanded the chief.

They set out. They arrived at Red Mountain. Big spider was lying on the fire with his arms clasped around it.

When they had come there they said to Coyote, "Coyote, dress yourself."

"I will dress myself behind a tree," he said.

"Yes," they said.

His head (hair) became long and he put on a belt.

"Cousin, look at my hair," he said when he came out.

"Humming-bird, come, you dress."

"Yes, behind the tree."

He became blue.

"I have become red. Look at me," Humming-bird said.

"Go on, build a fire, I am going to dance," one of them told Spider.

"There is no fire," Spider said.

"Where is the fire we saw just now?" they replied.

"Everybody watch me. I will dance. Eight of you sing for me," he told them.

"Yes," they replied.

They all came to the dancing place. He danced. Then Spiders came with the fire.

"Pile up some wood," the leader said.

"Yes," they replied.

The wood was piled up. Humming-bird sat on top of it while Coyote danced. Coyote began licking his shoulders to make them laugh. Spider held to the fire and did not laugh.

²²² In many cases the speaker is not indicated. Unless there are reasons to believe otherwise in a particular case, the chief is to be understood, especially where orders are given.

Coyote and Humming-bird had talked together. "When I dance, you must carry the fire outside," Coyote said.

Coyote danced. He kept licking himself. When he reached his privates and licked them, Spider laughed. Humming-bird seized the fire and went out with it. He built a fire. As they came back from the north they burned the mountains over. Everybody along the way got some of the fire.

"Coyote and Humming-bird did well to steal the fire," the chief commented. "You must set fires toward the south. Fire will belong to all the people."

"Yes, tomorrow I will set fires."

"You must burn entirely around the world," the chief told them.

They set fires along.

"We have burned around to the middle of the world. Everybody has fire."

"Now we are getting nearly back. Walk fast. We are burning close by now."

"Yes, we are arriving."

"We have arrived."

VI.—MAKING THE VALLEYS.²²³

The grown men and women all moved to the other side of the stream to hunt deer. "You must stay here," the chief told the children. "We will only be gone one night."

When it was day they did not come back. It was evening; it was very dark; it was morning. Again it was day. "I am lonesome," each was saying. In vain they built a fire. When it was evening they looked. During the day they watched for their fathers and mothers.

"Come, let us dance," said one of them. "Yes," said the boys and girls. "Many of you come and we will dance," he said. Sparrow-hawk sang. "Come here, my boys and girls," he said. A large number danced. "My mother, you haven't

²²³ This myth was obtained a short time after the earthquake of 1906, and was suggested by the disappearance as a result of it of a large mud-spring in Redemeyer's pasture, northwest of Laytonville. Each movement and incident explains some topographical feature.

come. My father, you haven't come home. We will dance many days."

Sparrow-hawk put feathers in his hair. They danced day and night. "We will take the dance west," said the leader. They danced at Rancheria flat. They circled in the water at Mud Springs. They stamped the water out. They took the dance down the hill. They danced on the drifting sand. They circled around. They took the dance north to the mouth of Ten mile creek and then to the other side of the river. They brought the dance back from the north. They made a level place with their feet. They went south through Long valley with the dance.

The old people heard the sound of the dance. "My children have been dancing," the chief said. "You did not go home to them." They came home and found the ground was now flat and that valleys had become. They heard the noise of talking to the south. They afterwards heard it to the east. It grew faint and ceased. They heard the voices again as the children went way around to the north. The sounds they heard were faint. They heard them for some time and then they ceased again. Far north the voices came again. A long time they heard the noise coming from Round Valley. When Little Lake Valley was becoming flat and large, they danced a long time.

Far south the sound vanished. They went way to the south. They heard it faintly again coming back from the south. As they came back into the world the sound grew. When they were in the middle of the world the noise became greater. They were bringing back the dance. From the south they were taking it way around to the north. They brought it back from Neūcidūñ.

Some were becoming grown. Some became deer. Their legs became small. Others ran away into the brush and became grizzlies. They were coming near. They went in among the mountains. They were very close as they came from the north. They went into the mountains to the east. They went into the mountains to the south. South along Rock creek they went in. The noise was gone.

That is all.

VII.—THE PLACING OF THE ANIMALS.

Two boys went away.

An old man carried some ropes. There was a fire there. "Set snares," he told his young men. "Let there be two in a place. Set up two sticks—four all together." They went away and set the snares in the brush. One was caught. Again they drove one in, and it was caught. He put brush on one of the boys and looked away to the south. Then he put brush on the other one. "Quick, take the brush off," he said. "Again, take the brush off the other one." When they took the brush off, one had become a spike buck and the other a fawn.

"Where did he go that he hasn't come back?" the father of one of the boys asked. "Where did he go that he hasn't come back?" asked the other father. "They went north," some one said. "Well, I will look for the tracks," said one father. He did not find tracks. "Well, I, too, will look for tracks," said the other father. "There were none," he reported. "I did not find human tracks, but I saw grizzly tracks."

The old man butchered the deer. "You did well with deer, my boys," he told his sons. There was a fire there. He gave pieces of the meat to the boys. They roasted the stomach and the liver for him. "Let us try it. It smells good," he said. He bit into it. He chewed and swallowed it. "It is good," he said, "put it in your mouth." "Well, I will try it," he said.

"I will try it," said the adolescent girl. "I, too, will try it."²²⁴ She was sitting up there. "It is good," she said. "I will try it raw." Another adolescent girl said, "I will try it." The old woman said, "I, too, will try it." "I will try the head of the deer, I will try the stomach," said the old man. "I will break the bones for the marrow. I will taste the ears. I will pound the feet. I will put the tongue in the fire to roast. I will stretch the hides. The two hides are good. They will be my blanket."

"Pound acorns and soak the meal," he told the women, "that we may eat mush." "Give the bones to the dog. Let him

²²⁴ This was strictly against the customs of this region. Such girls were not allowed to speak of deer or meat, much less eat it.

chew them." She put them down. The dog ate the deer bones. "Where is the mush to be eaten with it?" he asked. "Give it to them." "We will drive deer for him," he said. "Come, carry arrows. Put a knife in a sack and carry it. Take the two fire-sticks, so you can build a fire when the deer is shot and be ready for butchering."

A deer was shot. Again one was shot. "Take the dog to catch the deer. Butcher it. Carry it to the house. The women will eat it. Cook it. Go to sleep. You will stay at home tomorrow," said the chief. "Sit down, girls. All go and bathe. Tomorrow you will go to Black rock. You will make arrow-heads."

"You may eat clover. You may eat ground-squirrels. You may kill and eat many jack-rabbits. You may bring bear-clover. You may bring angelica shoots. From the north you may bring bulbs. You may kill grouse. You may bring their eggs. You may bring quail eggs. You may kill many wood-rats."

The old man threw bones of the deer to the east. He threw them to the north. He threw them to the south. He threw them toward the coast. "Grizzlies will be to the east," he said. "Panthers will be to the east. Wildcats will be to the east. Grizzlies will be to the south. Panthers will be to the south. Wildcats will be to the south. Panthers will be near the coast. Grizzlies will be near the coast. Wildcats will be near the coast."

Fishers became in the east. Foxes became in the east. Raccoons became in the east. Coyotes became in the east. Skunks became in the east. Otters became in the east. Minks became in the east. Black bears became in the east. Rattlesnakes became in the east. Bullsnakes became in the east. Watersnakes became in the east. Adders became in the east. Lizards became in the east. Frogs became in the east. Salamanders became in the east. Eels, day eels, and suckers became in the east. Trout, hook-bill salmon, and black salmon became in the east. Spring salmon became in the east.

"Get some stones," he said. "Pound the bones. They are good. Pound the backbone. Pound the knee. Pound the other knee. Pound the foot. Pound the hand. All the time you must pound the bones. You must not waste them. Deer bones are

good. Clean out the stomach. Braid the small intestines. Do it well. Take away the horns and hide them in the brush. Deer tallow is good.

“Kill deer all the time. Feather arrows. Make knives. Scrape bows. Make sacks. Weave head-nets. Make basket-pots. Peck pestles. Weave mill-baskets. Weave basket-pans. Weave the small basket-pans. Weave the large basket-pots. Weave the small basket-pots. Weave the basket-dipper and the seed-beaters. Make the basket-cradle for the small children.

“The deer when blue shall shed their horns. In mid-winter they will fall off.”

They gathered up the deer. They made the meat into bundles. They carried it away. Two of them brought it home. They roasted it. Men, women, and children ate it. They stretched the hides. They twisted many ropes.

A deer was shot. It ran away crippled. They shouted. They tracked it. Its horns were large. The dog smelled it. He caught it.

That is all.

VIII.—THE SUPERNATURAL CHILD.²²⁵

The baby cried night and day. All day long it kept crying. They carried it in their arms. “What is the matter with it?” they asked. “Take it again,” she said. They bathed it. They looked it all over. They looked at the palms of its hands, at its feet, on its head, and in its ears.

“I am sleepy,” said its mother, “you take the baby. It does not seem like a child. You hold it. I am sleepy. I have not slept a single night. You examine my baby. Something is wrong with it. It is some kind of a child. Maybe something is broken. Something may have stung it. You carry it. I do

²²⁵ This is said to be a “Wailaki” story, probably meaning that it belonged to the people north of Kato, not those on main Eel river. When first told and a year afterward Bill insisted that it was not a story, but that it really happened not very long ago. Nevertheless he volunteered the information that the boy became the one who makes a noise in winter like thunder. Evidently he is the establisher of fishing places if not the creator of fish. Babies were so exposed if they gave appearance of not being normal or truly human.

not know what ails it. Doctor it. I have stayed awake many nights on its account. It is some kind of a child. It is not a human baby. I have not slept a single night. Make it nurse. I will sleep. Bathe it. It cries because something is wrong, I guess. You carry it around."

"I am sick now. Move north. Hang up the baby, basket and all."

"Yes, I will hang it up." "You may cry here."

They moved north. "Go back and look at the baby. I guess it is dead. We will bury it," said the mother. Her husband went back to the child. It had crawled out of the basket and had been playing about. It had played in the spring. It had cut some grass, spread it down in the water and had sat on it. It had gone away. It had made a weir in a small stream. It had put pine cones in the water for fish. It had made two net poles and woven a net of grass.

He had gone out. He set ropes for snares and built a fence of brush leading to them. He had gone on to the north. He had built a fire. He had built a weir. Again he had built a fire. His small foot had become large. He had gone down where the streams are large. He had built a weir. He had set up a pole and put on a net. He had lain with his head down-hill. His foot had become large. He had gone on toward the north. He had put down short sticks, which turned into fish. He had made a net of iris fiber.

Having feathered arrows he had left them there. In the road where he had walked he had left a bow. He had gone on. He had put down a knife. Where he had walked he had stood up fire sticks in the ground.

"Now I know my baby has gone north. You must catch him for me," she said.

"We did not see him," they replied.

"You must track him," she insisted.

"We are tired. We tracked him over much country," they said.

"You must bring him back," she said.

"We did not see your baby."

"What is the matter?"

"Nothing. She cries all night. Ten nights she has cried for her baby." "The baby was very white. It was not my child. It was some kind of a baby," she said. "Do not cry," they told her, "it was some kind of a child." "I love my baby. It would not stop. It nearly killed us with its crying. We did not sleep. We stayed awake with it many nights."

"It is some kind of a child. Do not cry for it, my wife," said the father.

"I will not cry," she said.

He had built a small fire. He had put down short sticks. He had made long eel-pots and fastened them by the bottom. He had caught the pine-cones which he had put in the water and called fish. He had made strings for the net of iris. The rope that passes around the net he made by twisting. He went on toward the north. In Eel river he had made a weir.

"I hung my baby up in a tree because it cried so many nights," the mother said. "You must track him," they said. "I will leave. I will go back because I am tired. When you come back you must bring it with you. After you have tracked him far you may let him go." He came back. "Because I had gone far I gave him up," he said. "It is enough; we will let him go. We will go back to the house. I am tired and thirsty. I am tired because I went so far. I will sleep."

He had gone down to a stream. He had built a weir and put in a net. He had built a fire. He had gone on toward the north. Far to the north he crossed a large creek. He did not build a weir. He carried his canoe north. He stole it. He went away to the north. His track was not found. They looked for it in vain. They did not find his tracks. "He must have climbed up somewhere," they said. "You go north through the water," they told otter. "You go north," they told mink. "You swim north," they told white duck. "You must find him."

"No, I swam far in vain," he reported.

"Build a signal fire for him," he said. "He must be somewhere."

Far away to the north he was seen. "Far to the north the child was walking in the evening," said a person who came from there. He had taken his canoe from the water and had

built a fire in it. He had gone north. He had burned the ground over.

"Who is burning the ground over?" they asked. "A boy is walking north carrying bow and arrows," he said. "We did not know him. He was a stranger. We did not speak to him."

He had walked far to the north. He had come down to a large river. He had built a weir. He had made a small fire there. He had put down two small sticks. When they had turned to suckers he had caught them in a net and eaten them. The heads lay in the fire. He had gone further north. He had come down to a stream where he had built a weir. He had fished with a net and caught a salmon. Its head lay before the fire. He had gone on toward the north. He had come down to a stream. He had built there a weir. When he had made a pole for the net he had put it into the net and caught a black salmon. There lay before the fire a large black salmon's head. He had caught eels in a net. They lay before the fire. He had caught two day-eels. They lay in the net before the fire.

Those following were near him now. They saw his tracks.

Two persons gathering acorns saw him. "Who is that man walking from the south? Speak to him." "Yes, I will speak to him." "Where are you going? They say you ran off from way south of here. Where are you going? Go back to your mother."

"I will not go back. My mother is in the north. I am going to my mother. I have traveled far."

"Your father cries for you. Go back."

"No, my father is not in the south. My father is north."

"When are you going back?"

"I am not going back. I shall not stay there. This northern country is mine. Here in the north is much land that is my mother's. Why did she leave me? I did not like to be alone. I went north. I will make the fish come. They must come from the north. Black salmon shall come from the north. Hook-bills will come from the north. Spring salmon will come from the north. Suckers will come from the north. Eels will come. Trout will come from the north. Turtles will walk from the north. Crabs will crawl from the north."

"The water of the creeks will dry up in the summer-time. The water of springs will be cold. The water of large rivers will be warm. The water shall not entirely vanish. It shall stand in some places. Short riffles shall still flow."

Far to the north the water falls. Under the vertical rocks there is mist.

It is cold. It will rain. The fish will come. The water rises. Winter-time when fall has come, after the month of buckeyes-white, of salmon-eye, of long moon, of entrance-slippery, of brush-red (tûn L tûk), of grass-brown, long after it was spring, in the middle of summer, when the ground had been burned he came. Under the great water-fall two women saw him go in amidst the foam where no one is able to enter.

That is all.

IX.—YELLOW-HAMMER'S DEEDS.²²⁶

The moon trained the initiates in a dance-house. Robin, mountain-robin, bluejay, raven, chicken-hawk, owl, hummingbird, mountain-quail, valley-quail, grouse, sparrow-hawk, ground-squirrel, grey-squirrel, red squirrel, heron, kingfisher, crane, duck, otter, mink, fox, and many others were being trained. Among these were grosbeak, thrasher, red-winged blackbird, meadow-lark, sandpiper, gopher, mole, scoter, seagull, pelican, woodcock, woodpecker, another woodpecker, duck, goose, blue-fronted bluejay, white owl, mud-hen, western bluebird, russet-backed thrush, buzzard, condor, long-billed curlew, wren, chipmunk, wood-rat, polecat, raccoon, skunk, and flying-squirrel.

The moon used to sew up the mouths of the initiates that they might not break the taboos; he would then go away to hunt, leaving them by themselves. He would bring home several deer whole, in his sack.

"My little ones, that very bad moon who sews up people's mouths is coming back. I am going to throw at him with my sling," said an unknown benefactor. Already he had unfa-

²²⁶ This is said to have happened at Kibesillah, on the coast, where there are evidences of a large village. It was the custom to bring together many boys and girls in a regular dance-house, or in one especially built, and have some old person tell them many stories and myths. Certain taboos were enforced.

tened some of their mouths. He had undone half of them when it was night. "Moon is coming, my little ones. Now I will throw at him with my sling."

He had a sack filled with deer. As Moon was coming through the entrance-way from the west he threw some white gravel stones at him. Water burst out of him as he fell. Raven tore his mouth open. "Well, do it. I am dying from thirst and hunger." "You did the right thing to him."

He undid their mouths. He undid them all. "Make them bring in water. Have the people he has nearly killed drink much water," he directed. "Undo yellow-hammer's mouth who sits there so patiently," he told someone. "I undid his mouth long ago." "He nearly killed us. All night I will keep on undoing your mouths. The night is long, it will soon be day and I am undoing them yet. Cook food for the people. They are hungry. It was a good thing I did to him. I have undone your mouths. When you were all afraid, I killed him. Butcher the deer for the people to eat. All of you pound acorns and prepare mush that the people may have a meal. Some of you go for mussels. Some of you cook food."

Pelican went. Humming-bird went with his slender mouth. Sandpiper also went with his slender mouth. They all flew away in pairs. Humming-bird, bluejay, grouse, duck, scoter, seagull, wren, robin, wood-cock, chicken-hawk, mocking-bird, kingfisher, sandpiper, blackbird, owl, barn-owl, varied robin, flew to the north. To the east flew grouse, thrasher, sparrow-hawk, russet-back thrush, junco, yellow-hammer, bluejay, heron, blackbird, bluejay, curlew, and one of the owls. To the east also went frog, salamander, lizard, water-snake, bull-snake, grass-snake, rattle-snake, long lizard.

To the south went milk-snake, eel, day-eel, trout, sucker, black salmon, hook-bill salmon, spring salmon, "red fish," "blue fish," devil-fish, and abalone.

All the various kinds went north. All the various kinds went east. All the various kinds went south. All the various kinds went west.

Yellow-hammer was lying in the eastern side of the dance-house alone. Two women said to him, "Well, come with us to the

beach." "Yes, I will," he replied. "Go on," he told the two children. The women dug mussels near the sandy beach. There was a small fire there. The women brought up the mussels and poured them down by the fire. When the mussels were opened they said, "Well, eat them."

When they had finished the women said to him, "Come, let us go home." "Yes," he said. The two women and the two children went up toward their home. The women looked back from a bank of earth and saw him go down to the water and take a small canoe out from somewhere. Into this canoe he led long-eared mouse, his grandmother. He poured into it a quantity of soil that they might have a fire in the canoe.

"Tancowe, tancowe, tancowe, 'tcin'" sang Yellow-hammer.

"Be on your guard, keep away from the disturbed water and the shoals of fish," cautioned his grandmother.

"Tancowe, tancowe, tancowe, 'tcin'" he sang. Now fog gathered as he drove the canoe through the water. "Tancowe, tancowe, tancowe, 'tcin'" he sang. "Tancowe, tancowe, tancowe, 'tcin'" he sang.

"Be on your guard against the disturbed water," said the grandmother. He went on far toward the west.

"Tancowe, tancowe, tancowe, 'tcin'" he sang.

The little boat went fast. Soon they were in the middle of the ocean.

"Tancowe, tancowe, tancowe, 'tcin'" he sang. It rained. The feather he had put in his hair was nearly gone. It was swollen with the dampness. There were water drops in the fog now. He went on. He did not give out but drove the boat along.

"Tancowe, tancowe, tancowe, 'tcin'" he sang.

"Be on your guard, my grandchild, take the boat along," said the grandmother.

"Build the fire again, my grandmother, it is going to rain," said Yellow-hammer.

"Tancowe, tancowe, tancowe, 'tcin'" he sang. They were wet.

"Take the boat along carefully, my grandchild, keep away from the shoals of fish," cautioned the grandmother.

"Tancowe, tancowe, tancowe, 'tcin'" he sang. It was evening. He took the boat along through the darkness. "Tancowe, tancowe, tancowe, 'tcin'" he sang. Only the backbone of the feather in his hair was left. Now he heard the breakers. "We are near, my grandmother," he said.

"Paddle fast, my grandchild," said the old woman.

He tried to beach the boat. It floated back and forth for a long time. "The water is rough, my grandmother, the water is rough, my grandmother," he said. He drove it ashore. He ran over the moulding acorns on the beach. He caught the boat and dragged it out with his grandmother in it. He stood the boat on end.

"Build a fire for me, my grandchild, I am cold," said the old woman.

"Put just one acorn in the fire," he told his grandmother. "I am going," he told her.

"Yonder is someone walking along, my father." "It must be my son-in-law from CeLciyetödūñ. No one has sung for him. I will look at my son-in-law." He died. "Well this time I must have died, I who bragged that I have seen all sorts of things." Yellow-hammer doctored him with a feather. When he went into the house his mother-in-law also died. He doctored her in the same manner. "I must have died," she said.

The two wives got up and took out of the ashes the roasted front third of a whale. "Come and eat," they said to him.

"My daughters, take my son-in-law along with you. Yesterday the fish were running. The fish were so big the sand stood in ridges. When he spears it he must give the fish-spear back to you. Let him bring it out of the water alone. You women build a fire," the father told them.

"It is going to swim down," said Yellow-hammer. "No," they said, "that is not a fish. That is our father." They beat his (their father's) head with a firebrand. "That one is a fish that is swimming along. Spear it. You must give us the fish-spear." He speared it. He gave the women the spear. He took it out of the water. He beat its head. "Well, we will go home," he said. They put their hands in its mouth and picked it up. They brought it into the further house of the village.

"You must have made a mistake, my son-in-law, that is a pin-trout.²²⁷ I will cook its head." He took it down to the water. He washed it and took it out of the water. He buried it in the ashes. He took it out of the ashes. He split the head open and placed it before him. Yellow-hammer attacked it in every way in vain. The women split it up. He ate from it.

"Go after acorns, my daughters. Take my son-in-law along. Let him knock them off alone. Let him crack them (?). Let him throw down two of them. You must carry them," said the old man.

He climbed the tree with a stick. He struck over their heads. The women shouted. "Why do you beat our heads? We look like acorns." He came down from the tree. He threw down two acorns. He put one of them in a burden-basket. It was full. He put the other in another burden-basket. That was full. The women carried them. They brought them into the house. "What is the matter?" he asked. "Nothing. He had taken a stick up the tree without our knowing it." "You ought to have told him."

Someone came from the south. "My son-in-law has come." "You must bring him soon. When it is evening let him dance. We will watch him," said the new-comer. "Yes, we will come soon," said the old man. Yellow-hammer came. They all went out to the dance-house and watched him. They all died. He took the feather out of his hair and waved it over them. Every one of them got up.

"Come, you dance, so my son-in-law may watch you." "We danced long ago. Let him dance." They danced. The dance was finished. "Well, you dance, Yellow-hammer," they said. "Yes, I will dance," he said. He danced. The ocean came along here. He danced. The ocean came into the entrance-way. "It never did that before. I am afraid of the ocean. I am afraid of the ocean." He kept on dancing. The ocean came in. The people floated about in the house. It was full of water. Yellow-

²²⁷ In this behind the ocean world the proportions of things are changed. The whale is the ordinary fish, the pin-trout is a huge thing. The acorns are very large. It is not clear why Yellow-hammer mistakes his father-in-law for a fish in the first instance and his wives' heads for acorns in the second.

hammer flew against the center post. "Teiñ," he said as he clung to it. When he had caught it the ocean went away again.

"It is certain you are brave, my son-in-law."

"Take him home." They took him home.

When they had brought him into the house he told them he was going home the next day. "I will go with you tomorrow," said one of the women. "I, too, will go with you," said the other woman. In the morning he started back.

Some distance away long-eared mouse had put an acorn in the fire. The fire had gone out. "I told you to put only one acorn shell in the fire," he said. "I am going home, my grandmother." "Yes, we will go back," she said. Long-eared mouse had stolen acorns, tarweed seeds, grass seeds, flowers, black oak acorns, white oak acorns, sweet oak acorns, buckeyes, chestnuts, sugar-pine nuts, wild cherries, and hazelnuts.²²⁸

"I will put the canoe back in the water," he said. He pushed it in. "Well, sit in it, my wife. You, too, sit in it. It is far. It is raining. The canoe goes back fast."

"Tancowe, tancowe, tancowe, 'tein'" he sang. Fog came up.

"Paddle it back quickly from the west, my grandchild," said long-eared mouse.

At the middle of the ocean one of the women was gone. He looked back. She was not there. The other woman was sitting in the boat. "It is a long way. Where is your sister?" he asked her.

"One woman is not here. She went home. We are fog women," she replied.

It rained at the middle of the ocean. When they reached the shore the other woman had gone back. He went up out of the water. He caught the canoe and drew it out of the water.

"Come out quickly, my grandmother, and sit here. I will go back alone," he said. "I will see the children."

He went back to the dance-house, entered it, and lay down. The two boys came to the upper entrance of the dance-house and looked in. They ran back, saying "My mother, it looks a little as if father were lying in the corner of the dance-house.

²²⁸ This explains not only the origin of the seeds of vegetable foods, but the reason for mice being thieves.

It was only his foot we saw. Do not get excited but come and look." "Yes, I will look," she said. She looked at him. She went in. "My husband, you have come back," she said to him. The heads of both of the women had been shorn. Their foreheads had been smeared with pitch. The foreheads of the boys had also been smeared. They were all in mourning.

"Well, come into the house," they said. Both of the women cried. They had a meal.

"May my back be of june-berry wood. May my kidneys be round stones. May my spleen (?) be a flat stone. Throw me this side. Throw me that side," he said.

That is all.

X.—WOLF STEALS COYOTE'S WIFE.²²⁹

Coyote walked as if he were lame. "Carry me to the creek," he told his wife, Raven. "I will stay down there. Get some brush. I want brush for a fish-weir. Build a fire. I may be cold. I am lame. Put the spear-points on the pole. Fish may come. Get poles for the fish-weir. Get the hazel with which the poles are to be fastened to the stringer of the fish-weir. Spread down some dirt. Make a pile of it for the fire which we shall have soon."

"We will go after the 'back-bone' of the weir. Bring me the bow for the net. Come, we will put it across. Pass me the brush."

"I have finished. Make its mouth. We will get pitch-wood. Bring me the acorn mush. I am hungry. I will taste it at least. You go home. It is late. I am lame," he told his wife.

He was not that way before. His wife watched him. He was running about. He built a fire in the brush. His wife watched him for a long time. The woman started home. Coyote ran around. He put large rocks across the stream. He was not lame. He was pretending.

The woman went to a neighbor's to get some fish. "Coyote has built a fish-weir. I am going home," she said. There was

²²⁹ Coyote manifests his usual clownish, churlish spirit in this story. The consideration which wolf shows the woman seems quite different from that customary farther north.

no one there. He had not come back by daylight next morning. "Well, I will watch him. Something is up; I will watch him," she said to herself.

The boys had stayed with him. He caught two fish in the net. He cut them open and ate them while the boys were asleep. He ate them by himself. The older boy woke up. The younger one woke up. They saw meat of a fish. "There are fish," they said. "This is not meat," he said. "No. It is not fish. It is a piece of rotten wood. No, they are not salmon eggs. Those are the madrone berries you played with yesterday."

He had strung the fish and dragged them away under the water. It was morning. "There are none. Go home and tell your mother," he told the boys.

"Well, I will watch Coyote," said the woman. "I will carry the burden-basket." He had cut up the fish and put them on a frame to dry. There were many fish there. He had gone up stream. The woman brought down the burden-basket. She stole the fish and carried them to the house.

"Coyote had been cutting fish to dry," she told them. "Hide the fish. He might come again." She gave some of them to Tree-toad, her mother. She pounded acorns.

Wolf came bringing dried venison. "Hide the venison. Do not let him find it," said Coyote's wife. "I am going home," said Wolf. "Some day I will come again. By the time you have eaten the venison up I will probably be back again. You must put acorns in the water. You must bury them in the ground. We will carry away many acorns. You must crack them during the night. That is enough. When it is daylight and we can see well we will carry them to the drying platform. Let them all dry. There is much venison at my house," he told her. "Next time I will take you with me. We will go a long way. You shall take both the children with you."

Again someone came. "Where is Coyote?" he asked.

"He is not at home. Sometime ago he went to spear fish. He has not come back. I do not go to see him. For some reason he is lame. I do not like him. I won't see him. Sometime ago I did go to see him. I went after some fish and there were none," she told him.

"There are plenty of fish. There are a lot at my house," said the man who had come. "You are the only ones who have no fish. There are plenty fish."

"I do not like Coyote. Some day I shall go away because he fooled me. You will not find me here," she said.

Wolf came again bringing venison. "Have you eaten up the venison?" he asked. "I left some venison outside in the brush. I did not come just now. I have been here sometime. I looked at you. I brought you some water. I will go for the venison. I put it down not far away. Will you go with me? Coyote has not come back!"

"No he has not been back."

"Has any one given you fish?" he enquired.

"No one has given me fish. We have been eating nothing but the venison you brought us before."

"I might go and spear some," he suggested.

"No, Coyote will kill you. Do not go after fish. There is plenty of venison."

"There seems to be much of it. Did you give some to this old woman?" he asked.

"Yes, I gave her a lot," said the woman.

"When will you go back?" she enquired.

"I shall stay sometime. I will go back after a while," he said.

"You will carry some acorns when you go back?" she asked.

"Yes," he said, "I will go back."

"Sometime I will get wood," the woman said.

"I will go with you to get wood. You take the burden-basket. Make some pitch-wood for me. Somewhere I will have a good fire. We will get some dry bark. Rotten wood is good. Pass me the elk-horn wedge and maul.

"Take up the burden-basket," he said. "There is a lot of wood."

"Get a grinding stone for me," she said. "We will carry acorns a long way. We will put them down over there. Crack them and put them up to dry. I am not going to leave acorns."

"Why have you eaten only venison?" he asked.

"You bring too much venison," she told him.

"I kill many deer," he said. "There are many fish at my

house. Much dried elk meat is in new burden-baskets. There is also much tarweed seeds, sunflower seeds, and many chestnuts at my house. Many people are also there for a dance-house is in the village. I will take you where there are many people and much food," he told the woman.

"I do not know how we shall go."

"We better go underground. Coyote might track us," said the woman.

Coyote came up from the stream. He had put down the net with the short back-bone of a sore-tailed fish in it. He came limping along. "Mother, Coyote is coming," said one of the boys.

"Urinate in the mush," she told him.

He came in. "I am bringing your fish," he said. "I put it down out there by the entrance. Someone stole the fish I had cut up to dry." He tasted the mush. It was sour. It landed nearly in the creek by Celciyetödün, he threw it so hard.

She did not bring in his fish. It was still there next morning. No one had cut it.

"For some reason you do not like it," he said. "I will go back. I will try again. After a while probably, when two moons have died, I shall be back. Do not be lonesome. Perhaps I shall be around," he said. He went back to the creek carrying the net.

Wolf came again. "Has not my cousin, Coyote, been back?" he asked. "We will carry acorns tomorrow. We will put them down far away. Again we will carry them far and put them down. We will carry them far. We will carry them far. We will put them in the water. You will make them get mouldy. Tomorrow you will carry them to the stream. I like sour mush," he said.

"How will the old woman live?" he asked.

"We will leave much venison with her."

"Old woman, you must not tell him we have gone together far to the south."

"I will stay alone. I will not be lonesome. You may go anyway. You may leave me. Anyway let Coyote kill me," said the old woman. "You must not come back," she told her daughter. "Let my son-in-law come to see me. Let him bring me some venison. No one will kill me."

“I will leave many acorns.”

“Many of them are mouldy. You will take those, the sprouted ones I put in the water. The buckeyes in the burden-basket that I put in the water you will let him carry. Some day when my wood is gone, let my son-in-law get some more for me. I like wood. It will rain. I like pitch-wood so that there will be a light. I will sit and crack acorns at night.”

“My head aches. I am sick. Yesterday I did not get wood. I want much wood. Nobody came. I cried. I was lonesome. Sometimes I sat up all night long. I have been up two nights. I am sleepy,” was the old woman’s plaint.

“When will you move?”

“We have not yet carried all the acorns. It probably will be soon. There are only six baskets left. We will carry them again tomorrow,” said the daughter. “There are only four baskets. We will carry two again. My mother, tomorrow we will leave you. There are only two baskets left. We shall go through a tunnel under the ground.”

“You must go with care.”

“He will not track us. Coyote will not track us. It is far. The mountains are large. I go the longer way because the brush is difficult. We will rest. Sit down.

“Come, when we have climbed up I will carry the basket. Are you tired?”

“I am tired.”

“We have climbed to the top of the ridge. Do you see the smoke yonder?”

“Yes, I see the smoke.”

“It is a large country you have traversed.”

“I am tired.”

“We cross the stream. I will carry you across, let me take you up. It is evening. Can you still walk? Do you smell the smoke?” he asked.

“The house you see is mine. We will go fast. It will soon be dark. There is a moon. The trail over there is good. Well, do not try to look at it. Walk in my tracks,” he told her.

“Do not be ashamed. Come in. Be seated,” he told his new wife.

"Put wood on the fire," he told his mother. "Where is the water? I am thirsty."

"Are you tired, my wife, from being so long under the burden-basket?"

"Who killed the elk?"

"Your younger brother shot it yesterday. He killed a grizzly and also a panther he saw," she replied.

"Where is the mush? I am hungry. I have come a long way. I stole a woman."

"Where did they go?" asked Coyote. The grinding stone he had addressed did not reply. A raven croaked. "Well, bring them back," he said. "Where did they move?" he asked the partly burned wood of the fireplace. He picked up a pestle. "Where did they move?" he demanded. He threw the pestle up and was looking into the sky after it, when it fell and hit him on the forehead.

The old woman was digging acorns from a hole in the house. He came in and caught her. "Let me see you, you who have caught me," the old woman demanded.

"No one sees me," he said. He ran out. He defecated in the house. "My faeces, where have they moved?" Coyote asked.

"They went down here through a tunnel," it replied. Wolf led away the woman and the two boys. They went to Lökast-kwût."

"Coyote may track us," observed Wolf. "If he comes we will pour mush on him. We will pour it on him from a large basket-bowl. You must give him a seat in the center of the house."

"My mother, Coyote is coming," called out one of the boys. "He is carrying a short piece of the back of a fish. 'This is your small salmon,' he is saying, that one he is bringing here."

"I do not like him. He must keep at a distance. I will not look at him. I do not like this Coyote who has come," said his former wife.

"Come in," he called to him. "It is cold. Have you come here? It is turning cold. Who are you? Well, sit down since you are a stranger."

"Somebody has come. Give him venison and mush," Wolf

told them. Coyote chewed away, looking toward the sky. His wife made the mush, dropping in white stones that she might pour it hot on his head. While he was eating venison and mush they poured it on his head. He jumped up, ran to the river, and jumped in. He floated on the water, and only coals came out on the other side of the stream.

“My hair, grow again,” he said. He ran off.

That is all.

XI.—COYOTE AND SKUNK KILL ELK.

Coyote, when he had climbed to the roof of the dance-house, stood and called elk. They came in great numbers and entered the dance-house. The dance-house was full. Coyote placed Skunk by the doorway and began to doctor his belly and anus. Grey-squirrel and Fisher were sitting there. Skunk emitted flatus and killed all the elk. Coyote ate a female deer, entrails and all. “That was the one I called,” he said. They butchered the elk.

“Who of you will marry my sister?” one asked. All were covered with filth. Coyote ran down to the creek and washed the blood from his hands. He made a wig to cover his head. The girl pulled the wig off and threw it away.

That is all.

XII.—COYOTE RECOVERS KANGAROO-RAT'S REMAINS.²⁸⁰

Kangaroo-rat made many arrows. He kept making them. He made also a bow. He shot about. He shot at the ground. He shot along on both sides of the stream toward the north until he came to Blue Rock, where he was killed.

“This fellow, they say, shoots at everything. He shoots at the ground,” said those who killed him. They carried him to Red Mountain that they might dance with his scalp. They took the corpse into the dance-house and danced with it. Then they cut the head off and pulled him in two.

²⁸⁰ It was explained that the shooting at the ground was done with straws, in part at least, and was for the purpose of making all kinds of plants grow. Both the indignities practiced upon the body and the concern for its recovery seem usual in this region, but the specific motives are not avowed. Possibly none are thought necessary.

Coyote dreamed about his cousin. "I dreamed, I dreamed, my nephew, my nephew, my nephew," he sang. He started out following the tracks. As he tracked him along toward the north he cried. He came to the dance-house at Red Mountain. He gathered up the bones and walked away with them toward the north. He tied them up with strings of beads. He walked way on toward the north and then returned with a piece of otter skin tied in his hair.²⁸¹ He came to the dance-house.

When it was evening they cooked a meal. Coyote went in. "You dance in the dance-house anyway," said the chief. "I always do that when I take a person's head," said Coyote. They danced with two dancing in the middle.

"Let me dance with the scalp," said Coyote. He ran out with it. He ran back with it and the others chased him. He came to the place where he had left the bones tied up with the beads. He took them down and started home with them. He carried them using the beads for a carrying-strap.²⁸²

"When they do that to me I come alive again. Come, I jump across the creeks, my cousin." Kangaroo-rat jumped down.

They came back from the north. He ran along with his cousin. He cried about him as he went along, because he was tied (leaving a scar). "My nephew, my nephew, my nephew," he lamented. He brought him home.

That is all.

XIII.—COYOTE AND THE GAMBLER.

He won his arrows, and then his bow, and a quantity of rope. Finally he won his beads and net-headdress. Coyote cut fresh grass for the game. "I bet my wife," he said, "and my house."

"I win, I win, I win," Coyote sang. He won his wife and house. He won all the various things he had lost. His arrows, rope, bow, quiver, beads, and net-headdress he won back.

That is all.

²⁸¹ This was done, of course, that he might be supposed to be a stranger from the north instead of the south.

²⁸² This accounts for the white marks on Kangaroo-rat.

XIV.—COYOTE COMPETES WITH GREY SQUIRRELS.

Some grey squirrels built a fire between two trees. There were six of them amusing themselves by jumping from one tree to another over the fire. Coyote came along.

“Ha, ha, ha,” he cried. “I used to do that when my grandmother was still leading me around. Take me up, my friends.”

“Yes,” they said.

“Take me up, my friends,” Coyote insisted.

“Well, bring him up,” one said. They brought him up, and he tried to jump across, but failing, fell into the fire. He burned up. The coals which remained of him rolled out of the fire.

“Come back, my hair,” he called.

XV.—COYOTE TRICKS THE GIRLS.

Upon the stones in the fireplace the young women poured down the buckeyes and covered them with soil. When they were cooked they took them out and soaked the flour obtained by pounding them.

Coyote was floating as a baby in a baby-basket.

“Somebody’s baby is floating,” one said. They took up the basket with the baby. It cried. White duck carried it about to quiet it.

When it was dark they put it down and went to sleep. As soon as the east reddened Coyote went home.

“What have you eaten that your stomachs are so big?” they were asked. When they understood that they were pregnant, they cried, “May you die, Coyote.”

XVI.—POLECAT ROBS HER GRANDMOTHER.²³³

Many polecat girls were digging bulbs. They came together from north and south to dig them. Polecat old woman had many granddaughters who were digging. There was a fire there. They

²³³ A similar story is recorded among the Nongatl of Mad river tells how the bad grandchild, in this case a grandson, relented, tracked his grandmother, took revenge upon those who had killed her, gathered up her bones and brought them back to a certain valley where they became scattered and sprang up as bulbs. This result probably is expected from the throwing about of the pieces of her body in this case.

put on much wood because so many bulbs were being dug. They had many kinds of bulbs in seed-baskets, burden-baskets, and basket-pans. (Nineteen varieties are named.) They dug all the different kinds of bulbs. The seed-baskets were full. "My basket is not full," some of the girls said. "My basket-pan is full," said others of them.

"Let us bury them to cook. The ground is hot," said one of them.

"Very well," replied the old woman.

They took up the fire. They leveled the ground. They poured the bulbs down in the fireplace. They poured bulbs down in other places. The pile was high because so many girls had been digging. They covered them up.

She sang for her grandmother who danced at one side. She said, "I will look at the bulbs," and went into the open place where they were cooking. She came back and continued her singing and her grandmother the dancing. When she finished the song she said, "I will look at the bulbs." She took a basket-pan, filled it with bulbs and ashes and shook it up and down as she continued the song. The grandmother was dancing. When the ashes were sifted out she poured the bulbs into her mouth.

"They are not cooked, my grandmother," she said. She went out to her grandmother. "They are not yet cooked, my grandmother," she told her. She sang. "They are not cooked," she reported again. She piled the dirt up again in the fireplace.

"Why do you dance? They were all eaten up long ago," said the girl.

"I will look at the bulbs." She went to the cooking place. She looked at the pile of earth. The bulbs were gone. When she went back she was crying.

She started away toward the south. She came where flies live. "Kill me," she told them, "my grandchild has mistreated me."

"No, we will not kill you," they said.

She came where a large kind of flies lived and received the same reply.

She went on toward the south until she came where wasp lived. "Kill me, my grandchild has mistreated me," she said to them.

She came where insects who live in the ground were living. "Kill me," she said, "my grandchild has mistreated me."

She went on toward the south until she came where hornets lived. "Kill me," she said, "my grandchild has mistreated me."

"No," they told her.

She went on to the south until she came where jellowjackets lived. "Kill me," she entreated them, "my grandchild has mistreated me."

"No, we will not kill you," they said.

She went on south to the home of another insect. "My grandchild has mistreated me, kill me," she said.

"No, we will not kill you," they said.

She came where large flies lived. "Kill me, my grandchild has mistreated me," she told them.

"No, we will not kill you," they replied.

She came where gnats lived. "Kill me," she requested, "my grandchild has mistreated me."

"No, we will not kill you," they told her.

She went on toward the south. She came where other insects lived. They offered her food. "No," she said. "I came because my grandchild has mistreated me. Kill me."

"Yes, we will kill you," they said. When it was evening they killed her. They cut her into small pieces which they threw about. The pieces of both her legs, of her belly, and of her head fell everywhere.

That is all.

XVII.—GRIZZLY WOMAN KILLS DOE.²⁸⁴

Grizzly woman used to lie with her head close to the fire. Bluejay, her husband, used to sit on the house-top (and make flint arrowheads). Grizzly woman and the younger wife, Doe, went to gather clover.

"Let me hunt your lice," said Grizzly woman. "You go to sleep," she said, taking her head in her lap. She bit the lice and

²⁸⁴ This event is said to have taken place at Tcūlsaitedū, a former village on the southern slope of the ridge north of Ten-mile creek and about a mile west of the stream into which it empties. The story is perhaps the most widely distributed of the folk-tales on the Pacific coast.

nits, sprinkling in sand (upon which she bit making the expected noise). She cracked her head. She built a fire and dug out one eye and then the other. She put them in the burden-basket and covered them with clover. She carried the clover home and took it into the house. She gave some of it to the children.

"My mother's eye, my mother's eye," said the boy. Doe's two children led Grizzly's two out to play. "You crawl into this hollow log," said one. The bear children went in. The girl, the elder of Doe's children, stopped up the opening with grass and fanned in smoke until the crying ceased. She drew them out, scraped them and washed them, and took them to the house, presenting them to their mother. Grizzly ate them (thinking them to be skunks).

The children went out and ran down to the creek where Heron had a fish weir. "Grandfather, put your neck across for us," they said. "When Grizzly old woman comes down and you put your neck across, you must pull it one side and let her drown."

They ran across and began to call out, "She eats her children raw." "What are those children saying?" the old woman asked. "They only say, 'She eats her children raw,'" Bluejay finally replied.

She ran out of the house and down to the stream. "Brother-in-law, put your neck across for me, I will cross. My children are beckoning to me with their hands," she said. "Very well," he assented. She started to cross. When she was in the middle of the stream he tipped his neck and she fell in and was drowned.

That is all.

XVIII.—TURTLE'S EXPLOIT.

Turtle was throwing up a stone and letting it bounce off his shoulder when it fell. He threw it with his shoulder and caught it again. The others were afraid to try it.

"Tehehe," laughed Coyote, "I will try that."

"Very well," replied Turtle.

Coyote took the stone up and threw it into the air. It fell in the center of his back and drove him into the ground.

That is all.

XIX.—HOW TURTLE ESCAPED.

Some people came where Turtle was walking along by himself. He was carrying some mean looking arrows. They took them away from him, spit on them, and thrust them into the ground. It was summer-time and a body of water was there. As he sat by the shore the others laughed at him. He took up one of the arrows and shot a man, killing him.

Turtle jumped into the pond and ran around on the bottom, making it so muddy they could not see him. They got a net, stretched it on the frame, and dipped for him. Turtle had run out without being seen. They hunted for him until it was quite dark before they gave up the search.

They put the body of the dead on the fire and burned it.
That is all.

XX.—GOPHER'S REVENGE.

Cottontail rabbit, a small child, was an orphan. Gopher was also small and an orphan. They had neither father nor mother. When they were grown one of them asked, "Where is my father, grandmother?"

"Your father was killed a long time ago. Your mother, also, was killed," replied the old woman.

"Who killed them?" asked the boy.
"The great fish old woman stung them with her sting and killed them," she replied.

Gopher went under ground in a tunnel to look. He saw the old fish woman and came back.

"I am going to make arrows, my grandmother," he said.

His grandmother showed him how they are made. He flaked the flints and put them on the shafts. He went without the knowledge of his grandmother through a tunnel and came up out of the ground by the great river.

He came up close to the fish. He looked at her through a small hole. He put an arrow in place on the bowstring. He shot. He shot again. He hit her many times. She struck over him when she tried to sting him. The stones rattled when her

sting hit them. Finally she died. He turned her over and looked at her. He saw the stream was full of the people she had killed. He went home.

"Where have you been?" she asked him.

"Grandmother, I have been to Eel river and killed the fish. It is she who has killed the people who have disappeared from this place," he replied.

Many people came from distant countries and gave him various presents because he had killed the fish. It nearly happened that fish of that sort were in the world. It is because he killed her that they are not.

That is all.

XXI.—MEADOWLARK'S BREAST.

Meadowlark and Mockingbird were quarreling. They were quarreling in the morning; they were quarreling at noon; they were still quarreling at evening. A fire was burning there. Meadowlark fell asleep. Mockingbird put some stones in the fire and let them get hot. He then took one up and put it in the sleeping Meadowlark's mouth. The stone fell out his breast leaving the black mark there. That is why he sings at night.

That is all.

XXII.—GEESE CARRY OFF RAVEN.

The husband, Chipmunk, stayed at home and took care of the baby. He had stuck a piece of bark in his belly and had hurt himself so badly that he was obliged to lie down. The wife, Raven, went after bark. Two Geese had come from the north. When Raven was about to take the loaded basket upon her back the Geese reached out from behind a tree and caught the basket with a hook. "It's heavy," she said, and threw out some pieces. As she lifted it they caught it again. She threw out more of the bark. Finally there were only two pieces left. This time when they caught the basket they seized her and led her away to the North.

"Flat mouths are taking me north," she said. They took her into the dance-house at the northern end of the world. At night

they danced. She flew out the upper opening of the dance-house and returned. Chipmunk had tried to care for the baby, giving it pieces of venison to suck. The child died.

That is all.

XXIII.—THE DIVING CONTEST.²²⁵

Duck and Otter, rivals in love, engaged in a diving contest to see which could secure the more fish. The watching people saw Duck come up with two strings which he had filled. Otter dived and the people waited. After a long time he came up with three strings he had filled. They went home dragging the fish into the house.

XXIV.—TREATMENT OF A STRANGER.²²⁶

“I’m the one that has just come from the coast,” they heard some one say. “Who’s saying ‘I have come from the coast?’” asked the chief. “Go and see who’s saying it.” They looked everywhere in vain; he was not to be found. No sooner had they come back and reported their failure than “Just now I have come from the coast” was heard again. “It sounds as if it were right here, look for him.” Again many of them went and looked for him. They didn’t find him. A hollow tree was standing there. Through a small opening in it they heard him talking; they found him there in the hollow tree.

“You’d better kill him,” said the chief. “Yes, we will kill him,” they replied. They pulled him out and cut him to pieces. They threw his arms in one direction and his legs in another; they split him in two. For all that he did not die; his vital spot was not there, but between his toes. When they cut between his toes he died.

That is all.

²²⁵ Supposed to have happened at Sak’enūnsandūñ, a former village close to the right bank of Long Valley creek just south of White’s house.

²²⁶ The version first recorded mentioned a large supply of food hidden away from a starving child, which would furnish a motive for harsh treatment. When this version was told to correct the former text the only reason assigned was that he was a stranger. The victim was a bird.

XXV.—THE GREAT HORNED SERPENT.²³⁷

They were living at Lōdaiki. The people kept dying. The girls were soaking buckeye flour. Two dead trout were lying there. The girls put them in the fire to roast. When they were cooked they ate them up. First one and then the other died.

"I am going up the creek, east," said the chief. He found two dead trout, and then one by itself, and still farther on, another. After that he found three. He sat down to rest. After a short time he went on. He found a single dead trout again. Going on again he found two more. Having gone forward again he found two trout that had been bitten in two. Twice, farther on, he found one by itself. He sat down. The creek was now small. He went on. He found slime. There were no trout. He went on climbing up until he stood on the summit. He looked around. He found a pond there. He found its horn. He looked at it. It was looking toward the south. The horn was long and white.

He went home crying. He came home and told his experiences.

"Go to Sherwood valley and get the people. Go to Cahto valley. Go and get the Yuki. Go to Little Lake valley for help," he commanded.

Poles were made. Four times they made ten poles. They started carrying poles, arrows, and knives. When they came to the place they all took up the poles and speared it. They speared and shot, speared and shot, speared and shot. The old man cut it. They speared it. The old man cut. It squealed. It thrashed the water with its horn. It died. It had broken the brush with its horn.

A fire was burning there. They burned a clear space around the body. On the middle of its head and on its tail they built a fire.

They started back. They came back and all sat in the house crying.

²³⁷ The former Yuki village of Lōdaiki (its Kato name) was on main Eel river near or at the mouth of Dutch Henry creek. Such serpents are believed in far north of the Kato.

"We will not live here. The water is bad. After this the water will be bad," the old man said.

Ten of them went back and built a fire on its head and tail. They went back to the house.

"We have built a fire on it again," they said. They moved away and lived in another place. They went there again and built a fire on its head. The mountain was burned over. They came home. The mountain was well burned over, they found.

He put it (the horn) in a sack. When they came back he pounded it up and carried it to the coast. They made "Indian poison" of it. Those people all died. It became the property of the coast people.

That is all.

XXVI.—THE DANCING ELK.²²⁸

The people were going to Redwood creek to spear fish. "Walk fast," they said.

"I am tired, I will walk slowly. We will rest under the tree. There are no fish. We will make a fish-weir at Redwood creek. Cut some wood. Twist some withes to tie the weir with. Two of you twist them," the chief commanded. "Cut this fish. Make some soup. Put stones in the fire to heat. I think there will be plenty of fish soon."

"Come and eat. It is cooked."

"Yes, I will wash my hands. A fish is swimming up the stream. I will spear it." He struck over it. Two fish swam by. He speared only one.

It was day. "I am sleepy," he said.

"Well, you sleep, I will get wood."

"Yes, you get wood."

He went from the creek bed up on the bank and looked. "They look like elk," he said. Twenty of them came out of the brush.

"Well, I will go back and tell the others," he said.

"Look, elk. Come and look. Many elk have come out."

²²⁸ These elk are the ordinary animals surprised in or induced to take their semi-human form which they, in common with several other animals, are believed to possess at times.

"That is so," he said. "What will we do, there are no arrows?"

"We will do nothing. We will just look at them."

"Look for fish."

"No, I will shout at them."

"No, do not shout at them," he told him.

"I am going to shout at them."

"Well, shout at them."

"They say you dance, dance for me." The elk were all standing there. They looked at him. They intermingled. They danced behind the hill. They came out dancing. Only behind the hill was there whistling. They looked at them. "You have shouted at them. You will see something uncommon," he said.

Two of them ran off. "I will not go," said one of them. The dust flew around because of the dancing of the elk.

"Why do you run off?" he asked them. "Come back here, we will see it only once and then you may run away. I will look at it. I will not run off."

"I have already tried to stop you in vain," he said to him.

One elk woman came out by herself and danced with a dress. Again there was whistling twice. They were getting ready. "I will see her apron," he said. They danced for a long time with their horns. The does had no horns.

All shouted loudly. Some of the men ran off. Only one man watched them. The elk turned around three times. Their heads were not when they turned. When they turned around the men (elk) picked up their quivers with their bows and arrows. They all shouted.

When they had danced they went into the brush one at a time and became elk. Again three of them went behind the brush. Five went in. Again six went in behind the brush. Seven went behind the brush. Eight went in the same place. Ten went into the whitethorn brush.

The people came out again. They looked at him. "What did they do?" they asked. "Did they dance well?"

"Yes, they danced well. I saw them dance many different ways. They danced with dresses and with arrows. They grew small. Their horns grew large. Do not ask me. You did not look at them."

"You only say that. Next time you must not shout close to them."

"You must doctor me. See what is the matter with me. Why is my food sweet?"

"They danced well. Do not ask me. That is enough. I have told you."

"How many fish did you spear?"

"None." "There are none." "We speared ten."

"We will stay here another night."

"Yes, you get some wood. We will try again."

"Cut some fish. They will come again soon."

"Yes, we will cut the fish."

It was evening. They speared many fish. When it was nearly morning he said to them, "Make up the loads with withes. We will go back to the house. It is a long way. They carried them to Yelindiñ.

"Walk fast," he said. "Something may have happened at our home."

They came home. No one was in the house.

"When he shouted at the elk they danced. I, alone, looked at them when the others ran off. Nevertheless I am not sick. There were no fish. We stayed a second night and then we came home."

"We will go again sometime. There will probably be many fish then. That fellow must stay at home. He talks every kind of a way. Ten men will go. We will stay three nights. Pound acorns. We will need them to carry."

"Yes, we will do that."

They soaked the flour and made mush.

"All of you pound acorns. We are going for some fish. I will carry the dough. You carry the basket-pot to cook it in. You, too, carry something. All of us will carry something. Some of you carry dough, some of you carry buckeye mush, and some of you carry mouldy acorns."

It rained. They did not go.

"When it clears off we will go. We will look. You all stay here. It has cleared off. Come, we will all go. You carry the spear. You carry a net. You carry pitchwood."

They set out.

"Walk fast. It is a long way. We will go fast," he said.

They were close by the fish-weir. They came there.

"Get some wood, my children. I will build a house. It may rain," he said.

He made a house. They got the wood.

"Soon many fish may come," he said. "Get wood for them."

Then it was night.

"Make a fire by the weir. It is evening. Kindle a fire quickly." He put the net in the stream.

"Put the spear-point on the pole. The fish may come."

Then the fish came.

"Spear the black salmon."

He speared it.

"Hold the net," he said. They didn't catch it. It swam in. "Catch it. I am hungry for fish. Cut it."

"Yes, I will roast it," said one man.

He cut it there, and washed it.

"I will roast it." He put it in the fire. "Cook soup." "I think the fish is done."

They cooked soup.

"Come, my children, we will eat. It is cooked."

They ate.

"Go and look. Fish may have come. Look at the stick tied to the net-string. I think it is twitching. I have eaten enough."

"I, too, have eaten enough."

"Well, we will look for them," they said.

They speared fish. They came that night. They speared ten. It was morning.

"We will go home. There are plenty of fish."

They carried them along.

"Walk fast," they said. "It is far and the mountain is large."

"We are near."

They all came back to their houses.

"Have you already cooked mush?" he asked.

"No, we have not cooked it."

"I will roast a fish."

Many people at all the houses roasted fish.
“The mush is cooked now, come and eat.”
“Are you tired?” “You have come a long way. Go to sleep.”
“I will sleep because I have eaten very much mush.”
That is all.

XXVII.—COYOTES SEEN FISHING.²³⁹

They were spearing fish in the winter-time. They made the spear shafts. They made the prongs and fastened the spear-points with pitch. They had a fire in which they put the stones (for working the pitch).

“Well, let us go.”

“Yes,” he said.

They crossed the river and sat down. They saw a person alone under a tree.

“Who is that?” he asked.

“A Yuki, probably.”

“He is not a Yuki. Their spear-shafts are white. These are well blackened. Look at them.”

Again one came out of the brush.

“Who is it?”

“I don’t think it is a person. Look at him well.”

Again one came out. He brought out a spear.

“I think there will be war,” he said.

They saw they had speared many fish. They were driving the fish back and spearing them. He speared one and beat it on the head. He killed it. He took the spear-point out of it.

“It is not a human being. It seems like Coyote.”

Again two came out. A third one came out. They (the men) ran away.

“They are Coyotes.”

“You frightened us. We thought you were people,” they said. They were coyotes.

“I want to live, my uncle, if I did see you,” he said.

“I, too, I do that. I eat in the forest. I know that. I walk

²³⁹ Said to have happened not long ago at John Wilson creek.

outside at night. I will not tell it. Let nothing happen because we saw you."

"Nothing will happen. We will not look toward the spearing places. Hide it that he may eat it. Let no one see us."

"May I walk (live) for a long time yet. May I not be sick because I saw you. May it be well with my wife. May she not be sick when I come again to my house. Soon you will find a little present of cooked food somewhere. We will leave it on the ground."

"You must not tell it in the village lest we get sick. You must not go again to that stream for fish. Let them spear over there. Next time you must leave many fish on this side."

At Yellow-pine-hill stream they left some food.

"We put down this food, my uncle, because we found you."

"Give him food. Let him eat it alone."

That is all.

XXVIII.—COYOTES SET FIRES FOR GRASSHOPPERS.

Many people went north by Blue rock to trade.²⁴⁰ They traded basket-hats, rope, and blankets. They danced all night long until it was fully day. The Wailaki danced. The women danced with beads. The men danced with arrows. They danced one night and one day. Two people sang in front of the line so many were dancing. They danced with a head they had taken.

"Well, it is enough. I am tired. I have finished. We will go back."

"Yes, we will dance again. Soon we will have a meal and then we will go home."

"All of you bathe so we may go home. It is warm. You women comb your hair. When it is a little cooler you must go back. South from here you must smoke yellow-jackets. You must kill many ground-squirrels. You men must kill deer. You must keep away from us. Keep good watch of yourselves. There are many rattlesnakes. Do not wander through the brush. The grizzlies are bad. Keep away so you will not be shot when they

²⁴⁰ Such meetings for barter and social intercourse are said to have been customary between adjoining tribes in times of peace. The functions of a chief are well illustrated.

shoot deer. The women must walk by themselves away from us. Some of the men will go back with you."

"We will camp in a good flat place. There will be many people. Camp where there is good water and tarweeds that the people may eat."

"You women gather hazelnuts. You men hunt for deer. Some of you cook. Let there be plenty of food. We will be back when it gets dark. You women must come back while it is still fully light. You must cook many kinds of food."

They moved down this way from the north. They crossed Blue rock creek. They crossed Ten-mile creek.

"Who has burned over Saisūntcbi?"

"That is so, we will look."

"Yes, we will go over there."

A large fire was burning there in the grass. They saw no one.

"We will rest. I suppose it is some one. We will look. Somebody is walking along over there. He is carrying arrows in his hand. It is a stranger. Come, we will run away."

"No. It looks like coyote. He is eating grasshoppers. It does not look like (a person). It is not. It looks like coyote."

"Well, speak to him," he said.

"Yes, I will talk to him. We will look at him."

"Why have you burned the ground?"

"He does not speak. It is not a person. There he stands. They are running off."

They found there were five of them. Coyotes were picking grasshoppers in sacks. They ran off. Their canes vanished. Just coyotes the five of them went away.

That is all.

XXIX.—WATER-PEOPLE AND THE ELK.

An elk was seen walking along in this valley. They ran after it. It was tired and ran into the water. It sank. There were many people there.

"What shall we do? The elk has sunk," they said.

There was a man staying there courting. He came where they were. He dived. When he came up again he tied many pieces of rope together.

"If I succeed in tying it to its horns, I will pull it," he said. He dived again. He found the water-people²⁴¹ had already taken it. He pulled the rope several times. They all pulled on the rope. Finally he came up. He walked out from the creek.

They cut the elk up and carried it to the houses.

"I shall not live," said the man, "because I swam to the water-people."

They took him into the house. He was sick. When it was getting dark he was out of his head. He died when night came. The next morning they burned him.

That is all.

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XXX.—RATTLESNAKE HUSBAND.²⁴²

An adolescent girl was lying alone. A rattlesnake came and lay with her.

"Who lay down?" she thought.

He tickled her. The rattlesnake got up and took a drink of water.

"I will bring some water," he said.

"Who are you?" asked the girl.

"I am rattlesnake," he said. "I lie with you at night. Did you not know it? You are my wife. No one must see me. You must not tell about me. If you do, you will die."

Some one had hung up beads woven together they saw. When it was night some one had lain with the girl. In the night she had talked. In the morning he had gone away again. He came back. The water basket was there. He had brought water for his wife. He went away and came again in the evening.

When all the people were asleep, he lay down with the woman.

"Why were you talking, my girl?"

"I am rattlesnake. I talk human language. You are my wife. Do not let me be killed. You will die if you tell about me."

²⁴¹ The Wailaki of main Eel river are very definite in their accounts of these people who live underground and reach the upper-world only by means of the water.

²⁴² Animals and monsters are thought likely to form attachments for adolescent girls. Marriages between human beings and rattlesnakes are not unusual incidents. The snakes of course are usually in their human form.

Beads were hanging there. Beads woven together were hanging there. There were "gold beads," red beads, and small ones. One of the family came home and saw the beads.

"Who hung up the beads?" he asked.

A hair-net and garters were hanging there besides arrows and a quiver, a basket-hat, and a headdress. A blue knife was in a sack. Fire sticks were lying there.

When it was night he lay down with the woman.

"Do not let me be killed," he said.

"My daughter, do not get up. A rattlesnake has lain down with you."

"It is not a rattlesnake. It is a person. Do not kill it. 'You will die,' he told me. If you kill the rattlesnake, I shall die. I am dying now," she said.

He beat the rattlesnake and killed it. He took it up with a stick and threw it away. The woman died.

"It is writhing, hit it again."

"Do not kill it, I told you," she said.

That is all.

XXXI.—WATER-PANTHER.

Two Indians were hunting with deer-heads. They saw a panther. He was very big. He had a deer on his shoulders that reached to the tip of his tail. It was a big panther that lives in the ocean. He went into the rock.²⁴⁸ The ground jarred with the shock. They listened over the hole.

"You shoot," they told each other.

They were afraid.

"Let it go," they said.

That is all.

XXXII.—MILK-SNAKE AMONG THE EELS.

They were cutting brush. Ten men cut wood. They had a fire. When it was evening two eels swam there. One eel by itself was swimming. Three were swimming. Five were swimming. Ten were swimming. One swam by itself. There were

²⁴⁸ A huge, split rock on Redemeyer's ranch. There are supposed to be underground means of communication between certain ponds and the ocean which these mythical animals use.

none. One swam by itself for a long time. Two swam there. Ten swam there. Twenty swam there. When a milk-snake swam there the people ran off. Two persons were standing in the water. The milk-snake swam there. They left.

"Go home," they said.

Before it was morning the people quit fishing because they were afraid.

That is all.

XXXIII.—STEALING OF THE BABY.²⁴⁴

Ten women were soaking buckeye flour at the creek. A man was tending the baby in the house. The baby cried. Some one came in keeping her face turned away and said, "Here, give the baby to me." "Take it," he said, and put it in her arms.

It was quite dark when the woman came home. "Where is the baby? Asleep?" she asked.

"I gave it to you long ago."

"You did not give it to me," she said.

They looked for it a long time, but did not find it. They heard the baby crying toward the west in the darkness. An owl kept hooting. They followed it far into the dark night toward the west. They finally gave it up.

That is all.

XXXIV.—THE MAN EATER.

They were setting snares for deer. All the people had gone after deer. He was walking alone. Some one was carrying a burden-basket. She was walking along with a cane. She was carrying a soft burden-basket.

"My deer," she said. She caught him and put him in the basket. She carried him off. When she had to carry the basket under the branches of trees she whipped over her shoulder with her cane. She went east up the hill. When she went under a tree, he caught it and climbed up on it. She went on just the same, whipping with her cane. She found out what had happened. She ran back down the hill.

²⁴⁴ The being who appeared as a woman and asked for the baby is said to be the sort described in the next story.

“Where is my deer?” she said.

The man climbed the tree. She kicked against a rotten log thinking he might be under it. The sun came up. She covered her face with her blanket because she was ashamed and ran up here east.

That is all.

XXXV.—DESCRIPTION OF THE MAN EATER.

She brings her game to her home and eats it alive. She eats both its hands and then both feet. She digs out both its eyes. She eats its small intestines, its liver, and its heart. She eats its liver and head. She builds a fire on a flat rock. She throws down the carcass after she has disemboweled it. She covers it up on the flat rock until it is cooked. She uncovers it. She puts it up on a drying frame. There is much fat. When it is dry she puts it in burden-baskets. She piles it up. She puts it away.

That is why she always hunts for us. It is because we are fat. Her foot is like a grizzly's. Her hand is human. Her teeth are like a dog's. Her head is like a man's. She carries arrow-heads in her blanket folds. Her eyes gleam. Her hair is long. Her ears are like a dog's.

XXXVI.—A PRAYER FOR EELS.

“May I eat the eels that swim up the stream with good fortune. May I eat the fish with good fortune. May the boys and girls eat them with good fortune.

“Deer, may I swallow you with good luck. You are mine. My food is sweet. Do not let it die. Let it be good,” he said.

XXXVII.—A SUPERNATURAL EXPERIENCE.²⁴⁵

We were killing lizards. I was carrying the sack. We had many of them. The sack was full. He killed a small one. Its mother ran off and lay near by.

“Where is the big one lying?” he asked me.

²⁴⁵ This interesting account was first told in English and several days later in Kato. There appeared to be no insincerity on the part of the narrator. The belief in a soul capable of separation from the body and in shamans capable of calling it back is definite and firmly fixed.

"There it is," I said.

He was about to shoot it.

"Do not kill me. Already you have killed my little one. I would live," she said.

Fire burst out of its mouth. I dropped the load in the sack and ran up the hill. I was sick. They doctored me. I didn't know anything because I had died. I heard my mother when she cried and said, "My little boy." It was very dark. My father and mother were standing over there. I was standing at the base of the rock behind a bush.

From the north something flew there. It spit over me.

"Your feathers will grow. You will fly up in the sky. There are flowers there. It is a good place. There is sunshine. It is a good land."

Again, a large one flew there.

"Have you fixed him already?" he asked.

"Yes, I fixed him some time ago. Why have not the feathers come out?"

"Listen, two are doctoring him. Well, we must leave him. Make him fly up now."

I fell back because I did not know how (to fly). I did not go anywhere. I was senseless right there.

That is all.

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THE MATERIAL CULTURE OF THE
KLAMATH LAKE AND MODOC INDIANS
OF NORTHEASTERN CALIFORNIA
AND SOUTHERN OREGON.

BY

S. A. BARRETT.

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INTRODUCTION.

The following information concerning the Lutuami or Klamath Lake and Modoc Indians of northeastern California and southern Oregon was obtained during the summer of 1907 as a part of the work of the Ethnological and Archaeological Survey of California, maintained by the University of California through the generosity of Mrs. Phoebe A. Hearst. These Indians now live almost entirely on Klamath Indian reservation in Oregon,

situated about upper Klamath Lake and in the mountains to the east; except for a part of the Modoc in Oklahoma. It is the object of the present paper to discuss briefly the conditions of aboriginal life among these people, due consideration being given their natural environment and the influence of surrounding peoples upon them.

TERREITORY.

The territory occupied by the Klamath Lake and Modoc Indians lies chiefly in the drainage basins of Upper and Lower Klamath lakes and Tule or Rhett lake. From a point near the confluence of Keen creek with Klamath river the western boundary of their territory probably extended along the watershed separating the Klamath lake and Rogue river drainages, to the foothills of the mountain in which Crater lake is situated. It should be noted, however, that the Klamath, while they feared Crater lake, did go upon certain occasions to the lake and seem not to have been molested there by other Indians. It would seem that the lake was looked upon as a sort of territory of mutual rights by the peoples in its vicinity. They visited it when they desired to acquire great merit in hunting or other pursuits in which supernatural power was necessary. To go and bathe in this wonderful lake was a brave thing to do, and made a man lucky for hunting or other similar pursuits and made him very strong for war. It would appear that the relations formerly existing between the Klamath and the people of the Rogue river drainage were not at all friendly, so that the Klamath seldom ventured as far west as the crest of the range. They did on occasion make up large parties and go up to the crest of the range for the purpose of hunting, but small parties rarely ventured so far. The region for some distance to the west and northwest of Crater lake was also visited by the Klamath for the purpose of gathering berries in season.

On the north the boundary extended as far as to the headwaters of Deschutes river, thus including the whole drainage basin of Klamath marsh.¹ On the east the boundary probably

¹ The Bureau of Ethnology's map in Bulletin 30 gives to the Lutuami territory as far north in the Deschutes drainage as latitude 44. See also volume I of this Bulletin, 779, 1907.

extended far enough to include the drainage into Sycan marsh, and thence on toward the south, passing several miles east of the town of Bly and including the whole of the Sprague river drainage.² The southern part of the eastern boundary probably passed somewhat east of Clear lake and around the head of Lost river. The southern boundary was probably the divide between the drainage of Klamath and Rhett lakes and that of Pitt river.

The Lutuami³ are divided into two slightly different dialectic divisions: the Klamath Lake, usually known simply as Klamath, occupying a comparatively large territory about Upper Klamath lake, the northern part of Lower Klamath lake, Klamath marsh, and the region to the east; and the Modoc, occupying the region about Rhett lake and the southern end of Lower Klamath lake. One informant mentioned a third dialect, which he said was spoken by the people formerly living on Link river and about Linkville or what is now known as Klamath Falls. In view of the slight lexical differences between the Klamath and Modoc dialects, it seems very probable that if a third linguistic division did exist it was inconsiderable and not more than a sub-dialectic variation. At any rate the only linguistic units recognized by the people themselves are the two dialects spoken by the Klamath and the Modoc. The fact that the two divisions speak slightly differently, does not seem to appeal to the people themselves so much as the fact that they were in former times politically disunited, and were in fact, upon certain occasions at least, at war.

As nearly as could be determined the boundary between the Klamath and Modoc territories extended through the northern

² This is the boundary generally claimed by the Klamath. One Paiute informant, however, claimed that the territory of his people extended as far west as Yam Say peak and the Black hills, thus including Sycan marsh in the Paiute country. Like Klamath informants he stated that the boundary passed a few miles east of Bly.

³ Gatschet, Contrib. N. A. Ethn., II, gives Lutuami as meaning lake, i.e., Tule lake, in the Achomawi or Pit River language. The people have no name for themselves other than maklaks, person, Indian. Maklaks is possibly the source of our word Klamath, the origin of which is unknown. The Klamath Lake people are called in their own language Eukshikni maklaks or Eukskni maklaks, at the lake people, from Eukshi, which denotes specifically Klamath marsh, but also the adjoining country, including the eastern shore of Upper Klamath lake. Eukshi appears to be derived from eush, lake. The Modoc are called Moatokni maklaks or Modokni maklaks, in the south people, from moatak, Tule lake. Moatak is a derivative from muat, south.

end of Horse Fly valley and Lockey Flat, passing in the vicinity of Keno Spring, and thence westward through, or in the vicinity of, the village of Dairy. It passed a short distance north of Bale's lake and Olene and appears to have left the whole of Lost River valley in the territory of the Modoc. It passed either along the eastern shore of, or through, Lower Klamath lake. Further than this no definite information was obtained concerning this secondary boundary.

ENVIRONMENT.

The natural environment of the Lutuami, a high, mountainous and volcanic region, filled with lakes and marshes, influenced their culture in many ways. The two lakes, Upper Klamath and Tule or Rhett lake, formed the centers of population for the two divisions, the Klamath and the Modoc. Along the western shore of these lakes, and of Lower Klamath lake, as well as along the high plateau to the east of Upper Klamath lake, there were considerable forests of conifers which provided material for canoes and houses as well as a part of the food supply. In fact the whole western portion of the territory is well forested. The eastern part, however, notably about Yainax agency and eastward, is to a great extent a semi-desert, sage-brush country. In this eastern region there are many fertile valleys, as for instance, along Sprague and Sycan rivers, but on the whole the territory is by no means so desirable for habitation as that about Upper Klamath lake and Klamath marsh, where the soil is very rich and productive. The old fault line in which Upper and Lower Klamath lakes and Klamath marsh are situated has existed so long that a large area has silted in and formed a very fertile country, which provided in aboriginal times an abundance of various tubers, seeds, and other vegetable foods. Among the most important natural features of this region are the great tracts of marshy land. These marshes are covered constantly with water from a few inches to several feet in depth. In these, particularly in Klamath marsh, is found the staple article of food among the Klamath, and to a certain extent also among the Modoc, the yellow water-lily, *Nymphaia polysepala*. Large areas of marsh are completely covered with this water-lily to the ex-

clusion of almost everything else. The seeds of this plant, gathered and preserved in three different manners, as described in detail by Coville,⁴ form the staple article of food and thus correspond to acorns used over the greater part of California. About Tule or Rhett lake and the smaller lakes of that vicinity there are fewer marshes and consequently a smaller supply of the water-lily. Thus the Modoc were much less abundantly supplied with this staple than were the Klamath, who are said to have had on Klamath marsh alone over ten thousand acres of these plants. The chief vegetable food of the Modoc seems to have been tubers and bulbs, notably camass and ipos.

The extensive lakes of this region naturally bring great numbers of water birds of various kinds, including swans, geese, ducks, and wading birds, the majority of which were used by the Indians as food and in various ways. The skins of swans, geese, and other birds with especially fine down, were made into feather blankets, swaddling clothes, etc. Fish were abundant in the lakes, salmon and salmon trout being especially esteemed by the Indians. The presence of this large supply of water birds and fish developed certain specialized implements for their capture. For taking birds there were what may be termed a ring-pointed arrow, and a special net. There were several methods of taking fish, the most important being by the large triangular dip-net used in the dug-out canoe, as shown in pl. 10.

The country provided also an abundance of the usual animals, such as deer, elk, antelope, and others used for food; and coyotes, gray wolves, foxes, badgers, wildcats, rabbits, and various fur-bearing animals furnishing blankets and clothing.

BUILDINGS.

The houses of the Klamath and Modoc were of two kinds. In this region where the snow on the higher peaks is always in sight, and where it often reaches a depth of several feet in winter, a warm and durable house is necessary. This was provided by the semi-subterranean earth lodge, which was of the usual central California form, and had a pit from a foot to three or four feet

⁴ Wokas, a Primitive Food of the Klamath Indians, Ann. Rep. Smithsonian Institution, 1902, 727-739.

in depth. Its conical roof of poles was covered with mats and brush and finally with a thick layer of earth. One of these lodges was sometimes as much as forty or fifty feet in diameter and from fifteen to twenty feet high. There was no door in the ordinary sense of the term, but the house was entered through an opening near the apex of the roof, which served the double purpose of door and smoke hole. To enter it was necessary to walk up on the sloping conical roof to the opening and climb down by means of a vertical ladder inside, or by means of steps cut into the center pole itself. In either case the steps were holes cut entirely through a vertical log. These houses are said to have been so warm that little heating was required. A small fire in the morning was sufficient for the day and another small fire in the evening heated it to a comfortable temperature which was maintained during the greater part of the night.

The summer house is a small structure of the "wickiup" or brush hut type (pl. 11, fig. 1). In most cases it is elliptical, or rectangular in ground plan, the axes of the ellipse or rectangle being anywhere from five by ten to ten by twenty-five feet. It is usually sufficiently high to permit one to stand erect in the center. It has sides which slope very abruptly to the ground, and a comparatively flat top. The framework is of willow poles stuck into the ground and brought together along the ridge-pole, to which they are bound securely. Cross pieces are bound along the sides to hold the poles in place. Three coats of matting are placed over this framework as a covering. The inner layer is of mats made of a kind of reed (pl. 25). Over this is placed a covering of mats made of the triangular stemmed tule, *Scirpus robustus* (pl. 23). On the outside is a layer of mats made of the circular-stemmed tule, *Scirpus lacustris* (pl. 24). These last are made by sewing the tule together with a number of parallel strings, except along the two ends of the mat, where ordinary twining of the tule is used. This twining at the two ends assists in holding the whole mat more securely together and prevents the sewing from tearing out. It is said by the Indians that if an ordinary mat made with tule warp and nettle string twining as weft, or with tule warp and tule twining as weft, were placed on the outside, it would leak more readily than the mat made by

sewing through the tule, as the water would run down the tule to the twining and there begin to soak in. In the sewed mat the water never leaves the straight stem of the tule but runs directly down to the ground. These mats are often made sufficiently wide to cover the side of a small house, and are always so placed that the tule stems run up and down the side of the house. On large houses it is necessary to have two or more courses after the manner of shingles. All these mats are bound to the framework of the structure by means of poles passing horizontally. This summer or temporary house is made with a door opening at the end. The smoke escapes through a slit along the ridge-pole.

With the summer house there is always a sun shelter made of poles covered with boughs, tule mats, or long weeds or grasses. This structure is usually near the temporary summer dwelling, and under it the meals are served and the greater part of the work of the women is done. Temporary summer houses and sun shelters are still found among the Klamath, but the permanent earth lodge is a thing of the past.

There are two other structures in use in this region, the two forms of sudatory. The ordinary sweathouse, the one most commonly used, is a very small dome-shaped structure, as shown in figure 1, covered with tule mats.



Fig. 1.—Framework of Sudatory.

These mats, or nowadays blankets, may form a permanent covering for the house, or may be put on it only when a sweat bath is being taken. These little structures range from four to eight feet in diameter and from three to four feet in height. The entrance is a small opening, just outside of which is the fireplace for heating the stones to make the steam for the bath. Inside, at the rear of the sweathouse, is a small pit, one or two feet in diameter and six or eight inches deep. This pit is filled with the heated stones above mentioned, which in themselves provide considerable heat and when the steam arises as water is thrown on the hot stones, a profuse perspiration is caused. The heat is conserved by carefully closing all crevices about the sweathouse. After remaining for some minutes in the steam and heat, the bather runs out and

plunges into the lake or a pool in the river or whatever water there may be at hand. This practice seems to have been medicinal. It was used as a habitual means of warding off disease as well as of curing it.

The second form of sweathouse was of similar size and construction except that it had a saddle roof which was covered with several inches of earth instead of a dome-shaped roof covered with matting. The door of this structure was placed at one end and was usually quite small. It was closed by a blanket or tule mat during the sweating.

There was no large "sweathouse" used for ceremonial purposes as in the Coast Range and Sierra Nevada region to the south. All ceremonies were held out of doors, chiefly in the summer.

IMPLEMENTS OF WAR.^s

The influence of the unusual environment in which the Klamath and Modoc live is also very noticeable in the implements made and used by them, particularly in the various devices for the capture of fish and water birds.

The chief implements of war were the bow and arrow and a rather short javelin. The war bow was of the general type of the northwestern part of California, having a sinew back and sharply upcurved ends. The arrow was made in the ordinary manner, with light wood or cane shaft, hard wood foreshaft, and a moderately large obsidian, or sometimes flint, point.

The javelin or spear was fairly short. Its shaft was made of heavy wood. Its point, usually of obsidian, varied from two to six inches in length. These javelins, like war bows and arrows, are no longer in existence, though the obsidian heads are quite plentiful about old village and camp sites. They are now used by medicine-men in doctoring, and also by gamblers, who place them under the large mats used for gambling to insure good luck, especially in the game called sakalis.

HUNTING IMPLEMENTS.

The implements used in hunting animals were usually the bow and arrow. Ensnaring animals was little practiced by the

^s The Klamath names of the various implements, etc., here described are given by Gatschet in his dictionary, *op. cit.*

Klamath and Modoc, though a noose set in a trail was sometimes used for deer. For taking the many species of water birds which are so abundant about the lakes, there were several interesting devices. The most specialized and unusual of these is an arrow made with a cane shaft and a point of mountain-mahogany. An ordinary wood-pointed arrow tends to go directly into the water at the angle at which it strikes the surface. A small ring, usually of sinew and pitch, but sometimes carved out of the foreshaft itself, being placed near the point, the arrow is deflected upward as it strikes the water, and skips along over the surface so that it is likely to kill at least one out of a flock of birds. The two forms of hunting arrows, the plain wood-pointed and the ring-pointed, together with the ordinary unbacked wooden bow and the tule quiver, are shown in pl. 20.

A long narrow net stretched in an upright position near the surface of the water is used in the capture of ducks and other water birds. As a flock of birds swims or flies into this net it is let down by men on the shore who hold the ropes which keep the upper edge of the net taut. By paddling out in a canoe the birds which are entangled in the meshes may be easily removed. As another means of taking large numbers of birds two men go out in a canoe at night and erect a large triangular net on the prow. A fire is kindled toward the middle of the canoe and the bright light causes the birds to fly from various directions toward the net.

The many-pointed fish spear, to be described later, is also used to a limited extent in the capture of water birds. They are speared from the canoe as they dive through the water.

FISHING IMPLEMENTS.

For fishing a number of specialized implements are used. The dug-out canoe (pl. 10),⁶ while it is not used exclusively for fishing, is an absolute necessity to a fisherman's life. The dug-out is made from a log, usually fir, since the knots in the fir are much more durable and will not come out as do the knots in pine and cedar. The canoe is simply a log hollowed out by burning and adzing, and with the bottom sloping upward at an angle at each end. The angle of the slope at the prow is considerably

⁶ See also Coville, *op. cit.*, pl. 4, 5.

more acute than that at the stern. These canoes are from twelve to thirty feet in length but are very narrow in proportion, usually ranging between twenty and twenty-six inches in width. The opening of the canoe extends its full length and is usually two or three inches narrower than the full beam. Usually not over a quarter and never over a third of the log is cut away in making the canoe, the remaining three-quarters or two-thirds being then hollowed out to a thin shell varying from half an inch to a couple of inches in thickness, except at the prow and stern, where the thickness is considerably greater. The stern is somewhat thicker than the prow. The canoe is loaded with its greatest weight aft, which causes the prow to project considerably out of the water, and makes the canoe much easier to propel. This is carried to so great an extent that in the case of a single paddler in a large canoe the prow points upward at an angle of perhaps fifteen degrees from the surface of the water. When there is a second paddler, he kneels near the middle of the canoe, unless he is fishing or doing other work which requires that he be at the prow. The prow has always a somewhat greater overhang than the stern.

To propel a canoe one paddle each is required by the occupants. These paddles, always of cedar, vary in length from about three to five and a half feet, have handles an inch or so in diameter, and broad, very thin, blades. The paddle is dipped vertically and noiselessly, no pull being given until the blade is completely covered by the water. To lift it from the water again it is turned on its edge so that the width of the blade is almost parallel with the length of the boat. The handle of the paddle very often strikes the side of the canoe and in this manner, particularly at the stern where most of the paddling is done, the side of the gunwale is worn very smooth, showing a polished surface or even a notch, particularly on the right side of the older boats. Paddling is the ordinary method of propelling a canoe on deep water, for all such purposes as fishing, hunting, and general transportation. However, another and specialized implement is used, especially in wokas gathering. The water on the wokas marshes is shallow, rarely more than a couple of feet in depth, and the bottom consists of soft black mud completely

interlaced under the surface with the strong large roots of the water-lily. A pole of varying length is employed on these marshes and wherever there is occasion to travel over shallow water. The lower end of this pole is split for from four to six inches, and the two prongs thus made are turned sharply apart so that the angle between them is often as great as forty-five degrees. In this angle is set a small bar of bone or hard wood, thus making a cross-bar near the tips of the prongs. In pushing through the soft mud, the pole, on account of its split end, usually does not sink far before it strikes one of the strong roots of the water-lily, which then bears the stress of poling. Even if the pole does not strike a water-lily root, it sinks into the mud much less readily because of its split end.⁷

One of the most interesting devices connected with fishing is the large triangular dip-net used on the open water of the lakes or the larger deep streams. This net is used on a pair of poles held apart by a cross-bar near the vertex of the angle formed by them. The net itself is attached to the poles at the sides and to this cross-bar at the rear, the tips of the poles being connected by a strong string upon which the front of the net is fastened. The method of manipulating this net is shown in the series of figures in pl. 10. Only one man appears in these illustrations, but usually two men go out to fish, one sitting in the stern of the canoe and paddling, the other in the prow and manipulating the net. While the net is being dipped, the fisherman in the stern paddles quite rapidly along and makes a great noise, swishing the water back and forth in order to scare the fish near the stern toward the prow. He also has a couple of short sticks with which, just before the net is to be raised, he drums upon the sides of the canoe in order to frighten as many as possible of the fish toward the prow. The fisherman in the prow finally raises the poles and brings up the net, placing the angle at which the poles meet under the prow of the boat, which, as has been stated, has a long, flat, upward slope. The cross-bar of the net poles is slipped over the top of the prow so as to prevent the points of the poles from falling back into the water. In this manner the points of the poles project from the prow like two great horns. Their

⁷ Coville, *op. cit.*, pl. 4.

tips are several feet from the surface of the water, so that the fish are prevented from jumping over the sides of the net and into free water. The man in the prow then hauls in the net, which tapers to a long pyramidal point. As he hauls the net in, it is laid over on the poles to the sides of the prow until finally the point of the net is reached. Here the fish are at last gathered together. It is then a simple matter to take them from the net and throw them either into the bottom of the boat itself or into coarse tule baskets made for the purpose. These baskets of tule are of two forms: a long canoe-shaped basket and the ordinary circular straight-walled basket like that shown in pl. 14, fig. 4. To manipulate a large net of this type, a canoe not less than sixteen or eighteen feet in length is required. Another net of this same type, but smaller dimensions, is used in a similar manner on the more shallow streams or in the shallow water of the lake.

A small gill-net of very fine string is also used. This is weighted with elliptical sinkers of stone and floated with small tule floats similar to those used in parts of northwestern California. This net is stretched across a stream, or may even be used in the shallower waters of the lake. Usually however its use is restricted to streams at times when the fish are running. It is used only for small species of fish. Still another form of net used in the smaller streams is a dip-net with a pole and circular hoop. This is ordinarily used from the bank, but may also be used from a canoe. It is employed in taking small fish such as suckers.

The string most used in this region is made of fiber from the bark of the nettle. A brown milkweed string is also made, but is little used. All string is two-ply. Nets are made with a very long slender shuttle (pl. 22, fig. 11), on mesh-sticks of various sizes, depending upon the kind of net desired. A small mesh-stick is shown in figure 7 of the same plate.

Fish are also taken with hook and line. The main part of the line is of the gray nettle string, but the brown milkweed string, which is said to be somewhat stronger and also less visible in the water, is used as a sort of leader. Fish-hooks are of two forms, both of bone. The smaller is a straight piece of bone pointed at both ends and attached to the line by means of sinew and

pitch at the middle. Such a hook with a fish-line as above described is shown in pl. 22, fig. 3. A small fish or some fish eggs are used as bait, being placed so as to completely cover the bar of bone. The other form of hook is a bone shank with two bone points, pl. 22, fig. 6. The two points form angles of twenty-five or thirty degrees with the shank. The three pieces of bone are secured one to another by means of sinew and pitch. This hook is used chiefly in fishing for large fish such as salmon and salmon trout, and is baited with minnows.

Three different kinds of fish spears are used. The ordinary harpoon with two detachable heads is found here and resembles in all respects the harpoon of the Californian peoples, except that the detachable points are not barbed as is the case in the greater part of California. The point, which is of bone, simply fits directly onto the end of the foreshaft with a plain socket, there being no barbs or other means of turning the point as the fish is gigged. The toggle-head is thrust completely through the fish so that the detachable point will slip off and turn at right angles, for it is attached at its middle to the string which holds it. A pair of such points are shown in plate 22, fig. 4. An unusual form of fish spear is also found. This consists of an ordinary pole handle with from half a dozen to fifteen hard wood points. These are held out in conical form by means of a small hoop which is placed inside of the cone and to which each of the hard wood points is securely bound. The use of this spear is chiefly for suckers and such other sluggish fish as are found in shallow water on the bottom of the lake. Since the water in these places is usually more or less muddy, it is impossible to see the bottom, but as the fish lies on the bottom bubbles arise from time to time, and the fisherman, having determined the approximate locality of the fish from these bubbles, carefully lowers this many-pointed spear to within a foot or even a few inches of the supposed location of the fish. Suddenly he jabs the spear and pins the fish to the bottom. With a second spear, provided nowadays with a double-pointed barbed iron head, he pierces the fish and brings it up.

STONE IMPLEMENTS.

Several forms of stone implements are quite commonly found among the Klamath. Most characteristic of these is the two-horned muller (pl. 21, fig. 2), used with the flat, very thin metate in grinding wokas, the chief food of the region. The process of grinding with these implements is shown in pl. 12, fig. 1. The muller is held so that the horns or ears point from the operator and the grinding is done on the stroke of the muller from the operator, the stroke toward the operator being very light indeed. A second form of muller, described by informants, but not now in use, has a loop instead of the two horns. No special ceremonial or religious significance seems to be attached to either of these forms. Another, very small metate and a small grinding stone or muller (pl. 21, fig. 1) are employed in the grinding of certain seeds which are parched and used as food. The motion in grinding with the small muller is circular, not backward and forward as in the case of the larger one. These small milling implements are also used by girls as playthings in the grinding of wokas and other seeds.

Small mortars and pestles are quite commonly used at the present time and are still made by the people of this region. They are used chiefly by old people whose teeth are poor, for grinding dried fish and meat, though they are also employed in grinding seeds. The pestles used with these mortars are more or less crude. Those shown in pl. 21, figs. 3 and 4 are exceptionally well fashioned. A typical mortar is shown in fig. 6 of the same plate.

Another special implement of stone is the maul (pl. 21, fig. 8). This, unlike the pestle, is always made with a decided conical form. It varies up to five inches or so in diameter, and is from six to perhaps ten inches in length. It was used in driving the elkhorn and mountain-mahogany wedges which were employed in splitting trees, particularly for canoe making, as has been already described. Neither the wedge nor any other elkhorn implement is now to be found in this region. Grooved sinkers of elliptical or triangular form are used on the gill net. One of these triangular sinkers is shown in pl. 21, fig. 7.

Another stone implement is the single-grooved, flat-bottomed arrow straightener, such as is shown in pl. 21, fig. 9. A perforated wooden arrow straightener, of the form shown in fig. 5 of the same plate, is still used.

Implements of obsidian and of flint are common. Arrowheads and large spear points, as also knives which were formerly fitted into wooden handles, are yet to be found. These points are found by the Indians in various parts of the country where they have been used and left by former inhabitants. They are chiefly employed at present as charms in medicine and gambling. A gambler may take a large obsidian knife or spear point and, after singing the proper song, place it under the large tule mat upon which the game is being played, to insure good luck. In addition to their use in medicine as charms they are also employed for purposes of scarification.

Stone pipes of several forms (pl. 22, figs. 8, 9, 10) are still used. The discoidal form shown in figure 10, which is quite unusual for the Pacific slope, appears to have been less used in aboriginal times than the obtuse-angled form shown in figure 8.

GAMES.

The Lutuami, like most aboriginal peoples, had many games for both adult and young. It will not be necessary to go into details here, as the subject has been treated by Dr. George A. Dorsey⁸ and Mr. Stewart Culin.⁹

BASKETRY.

The basketry of the Klamath and Modoc, which is always twined, may be classified under two heads: soft or pliable basketry and stiff or rigid basketry. The former predominates very largely and all the finer baskets are made in this manner. The materials used for this sort of basketry are as follows. The skin of the leaves of the cat-tail tule forms the white material which is used as the groundwork of almost all of the finer baskets. The

⁸ Certain Gambling Games of the Klamath Indians, Amer. Anthr., n. s. III, 14-27, 1901.

⁹ Twenty-fourth Ann. Rep. Bur. Ethn., 136, 247, 291, 328, 479, 550, 659, 740, 1907.

skin of the circular tule is also used for the same purpose. It may be so cured as to have a greenish or a yellowish color. It may also be dyed by means of a mixture of blue mud and wokas shucks to a dead black. All this material is used as weft, the warp being the twisted brown skin of the circular tule. The unfinished basket shown in pl. 14, fig. 2, illustrates the uses of these weft and warp materials. Designs are usually worked out in the reddish brown roots of the tule, though the outer leaf skin of a certain jointed rush which provides a shiny, creamy white material is also used. For the finer baskets the quills of the porcupine, dyed yellow by means of a yellow moss, probably the widely used *Evernia vulpina*, are used. Baskets of this soft type are made in many different forms. Particularly of note are the cap (pl. 18, figs. 9-12), and the large flat parching and sifting basket, pala (pl. 11, fig. 3); also the large gambling tray (pl. 11, fig. 2), which differs from the parching and sifting tray in that it is made of white material instead of brown and is finely decorated in one or more of the different color materials. The flat baskets used for parching and sifting purposes are almost always made with the brown tule for weft as well as warp, and are usually very simply ornamented. The use of this sifting basket is shown in pl. 12.¹⁰ In fig. 1 is shown the actual process of grinding wokas on to the basket, and in fig. 2 the process of sifting. Soft baskets of various other forms are shown in pl. 15 and in pl. 18, figs. 1-8. In addition to these soft baskets made of twisted tule fiber, the Klamath make many larger and coarser baskets of unsplit tule. Notable among these are more or less conical burden baskets, which are sometimes made with hoops, and which usually have four rods running vertically along the outer surface in such a manner as to make a sort of wooden framework.¹¹ The large, flat, straight-walled storage baskets (pl. 14, fig. 4) are usually made entirely of tule, in the three-strand braided weave, though plain twining is also sometimes used. These are used for storing such foods as dried berries and fish. From the unsplit tule also are made mats, above described, which are one of the most characteristic things among

¹⁰ See also Coville, *op. cit.*, pl. 7.

¹¹ *Ibid.*, pl. 8.

the Klamath. These mats may be made with both warp and weft of tule in plain twining, though the best mats are made with nettle-string weft.

Tule is also used in making one form of quiver, such as that shown in pl. 20, fig. 1. It is said that these tule quivers were used chiefly by people of moderate means, the more well-to-do class having quivers made of skin. Tule caps such as that shown in pl. 17, fig. 6, were worn by the men. For summer wear moccasins of buckskin, such as that shown in pl. 17, fig. 5, were always used, but for winter wear moccasins of tule (pl. 17, figs. 2, 4, and pl. 19, fig. 2) were employed. A layer of dry grass was placed in the bottom to make them warm, and it is said that one might in the dead of winter walk with comparative comfort through marshes where the water is extremely cold. With these tule moccasins are worn tule leggings, such as that shown in pl. 17, fig. 3. Another form of footwear is the circular snow-shoe of wood and rawhide (pl. 17, fig. 1). A similarly shaped but somewhat smaller shoe is worn in wading about in the mud of the marshes. The women also wore a cape or, more properly speaking, a blanket, made of shredded tule or of sage-brush bark, or of a combination of the two. Where the wokas grows close in shore, and where the water is shallow and other conditions such as a moderately hard bottom are favorable, the women often drag about canoe-shaped baskets or rafts, as they might be called (pl. 19, fig. 3), into which the wokas is gathered. The weight of the wokas of course sinks the basket down partially below the surface of the water, but it always manages to keep sufficiently above water to prevent the wokas from floating away.

Another special implement used in harvesting the water-lily is the spoon-shaped basket shown in pl. 13, fig. 2.¹² After the dehiscence of the pods of the water-lily the seeds with their coating form a mucilaginous mass which floats on the surface of the water. This mass is scooped up with the spoon and placed in a basket in the canoe. These seeds, called spō'kwas, are kept in water until used, since they lose their flavor if allowed to dry.

Another use for tule is in the making of rafts. While the dug-out canoe above described was the chief means of traveling from

¹² See also Coville, *op. cit.*, pl. 8.

place to place, a tule raft was sometimes used, particularly by war parties. Several large bundles of tule, sometimes two feet in diameter and eight or ten, or even fifteen feet in length, were lashed together to form a raft. It is said to have been propelled by lying down along the edges and really swimming the raft by dipping the hands into the water with a motion similar to that used in paddling.

One of the most characteristic features of the culture of the region is the flat triangular platter made of tule and used for serving food, particularly broiled or otherwise cooked fish and roasted meat. Such trays are shown in pl. 13, figs. 1, 4, 6, and vary greatly in size. Circular baskets of coarse tule, such as that in fig. 3 of the same plate, are more rarely found. Occasionally they are bound about the rim with a hoop. More or less flat trays of several other forms are also used. One such tray is shown in fig. 5 of the same plate.

Though not used at the present time, a tule sack was formerly made for the transportation and storage of wokas. This sack was made of unsplit tule, but was of sufficiently close weave to prevent the wokas from running through. These sacks were sometimes made so large that when filled with the wokas seed, which is comparatively light in weight, they were so heavy that a man of ordinary strength, or a woman, would not attempt to carry more than one at a time.

There are several forms of rigid baskets made with willow or other sticks, particularly the conical burden basket (pl. 16, fig. 3) which was used largely in gathering foods such as wild plums; and the flat, more or less triangular, openwork basket with a handle (pl. 16, figs. 1 and 2),¹² used as a sieve and as a grater as well as a general receptacle. In the loop handle this basket differs from most of those of similar form found in various parts of California. It is used for sifting the wokas after drying, the seeds passing through the interstices of the basket, and separating from the larger fragments of the pods. Also camass, ipos, and other roots and tubers are rubbed on this basket in order to grate off or scrape off the skin of the tuber. In addition to being made of round willow stems, these baskets are also made of the split roots

¹² See also Coville, *op. cit.*, pl. 8.

of the juniper (pl. 16, fig. 1). More or less globose or flatly cylindrical rigid baskets are used for general storage purposes. A seed-beater used in harvesting the seeds of grasses and flowering plants, and a fish trap of special form (pl. 19, fig. 1) are also made of rigid willow stems. Dilapidated willow burden baskets are used in warding off the effects of thunder. Such a basket is placed on top of a high pole set near a dwelling in order that no bad effects may come from the rumbling thunder overhead.

FIRE-MAKING.

The fire-making apparatus used by the people of this region is the usual drill, the upright twirler being made of an ordinary stick with a piece of very dry willow root bound at its end instead of a single piece of wood as in most regions. This piece of willow root twirled in a base block of cedar soon creates sufficient heat to generate the fire. The twirler must always be carried so as to keep it very dry, but the cedar base block needs no special care. In fact the canoe paddle, which is always made of cedar, may be used as a base block. A cup for fire-making is cut at a point either near the end of the handle or near the junction of the blade and handle and just above the line where the paddle is dipped into the water. The paddler, therefore, always has the base block to his fire drill with him. Connected with fire is the torch made of tightly bound dry sage-brush bark (pl. 22, fig. 1), which is employed whenever a portable light is needed.

MISCELLANEOUS.

The people of this region, particularly the older people, are noticeable for the deformation of their heads. The head is flattened usually from directly above the eyebrows, for some distance back, in some cases even to the very top of the head. The back of the head also is flattened and in extreme cases the front and back flattening meet to form a sharp peak at the top of the head. This flattening was done while the child was in the cradle. For a short time after birth the infant was lashed into a soft tule cradle. After some days the child was placed in a cradle such as that shown in pl. 14, fig. 3, made of more rigid materials. In order to keep the head from bobbing about as the mother

walked with the cradle on her back, it was bound down with a piece of buckskin, and there was in some cases a harder material used in connection with the buckskin, such as a small piece of board, or a piece of willow basketry. These headbands were, of course, properly padded to prevent actual injury to the child's head, but the pressure was sufficient and was so adjusted that it caused a decided flattening of both the front and back of the head. The younger generation has not been subjected to this cradle treatment and does not show the flattening, but among the older Klamath and Modoc the flattening is very pronounced. Probably due to the influence of the Shoshonean peoples to the east, the cradle board finds some use among the Lutuami, but the woven tule and willow cradles are typical of the region.

In addition to the various articles of dress mentioned in speaking of the uses of tule, the Klamath and Modoc make a belt either from the fiber of the inner bark of certain trees or from human hair. These are worn by the women in every-day dress. Plate 17, fig. 7, shows one of these belts of fiber.

As a brush for dressing the hair the tail of the porcupine is used (pl. 22, fig. 2). Usually the longer spines are removed and the skin of the tail is then stuffed either with shredded tule or with shredded sage-brush bark. In dressing the hair the brush is drawn through it directly against the points of the spines, which, as may be seen from the illustration, lie almost flat.

As before mentioned the Klamath have many vegetable foods in addition to the wokas. Most of these are derived from small plants, but the pine furnishes one. The inner bark of some of the species of pine is much esteemed as a food and there is a special implement used in taking it. This knife-like bone implement (pl. 22, fig. 5) is used in separating the inner from the outer bark, and is usually made from a deer rib or from a rib of one of the other large animals.

SUMMARY.

The Klamath and Modoc people possess a specialized culture, due largely to the extensive use of tule in the making of houses, basketry, and various utensils. The only baskets made of a harder material are conical burden baskets, triangular sifters, a

fish basket, and one or two others. Twining is the only technique used, all coiled baskets coming from this region being extraneous to the true native culture. The majority of the conical burden baskets made of willow or hazel which are in use among the Klamath are made by themselves, though they do purchase from the Shasta to the southwest a burden basket which is more nicely finished than their own.

Together with this very specialized tule culture, resulting from the life of the people upon the immediate lake shore, go water foods, particularly wokas and fish, and the special implements devoted to the gathering of the wokas and to the capture of various animals, birds, and fish. Such for instance are the peculiar duck arrow, the large dip-net, the net used at night in connection with a light in the canoe for catching ducks and other water birds, the many-pointed fish spear, the two forms of bone hooks, the dug-out canoe, and the forked pole for propelling it in shallow water. The peculiar stone implements, such as the two-horned muller, L-shaped and discoidal pipes, and triangular net-sinker, are also noteworthy.

The specialization of culture in this region is very striking indeed when it is compared with the culture of surrounding peoples, as for instance, the Paiute to the east, where coiled basketry predominates and tule work is almost unknown, and with that of the Indians of the Upper Columbia river region to the north, whose culture was very largely influenced by the buffalo or plains Indian culture. A comparison with the Oregon Indians is difficult not only because the Oregon cultures are comparatively little known, but because the majority of Oregon Indians, owing to their habitat, showed either a coast or a desert culture, which is not readily comparable with the inland lake environment and culture of the Klamath and Modoc. The Indians in certain respects most similar to the Lutuami in culture lived down the Klamath river in the northwestern part of California. Here are found such things as the stone maul and the large triangular fish net. Here also the basketry is entirely twined and in a large measure of comparatively soft materials; and the willow or hazel burden baskets are very similar in their general appearance, form, and particularly in the border finish.

Dug-out canoes, though of a somewhat different form, are also made in northwestern California, and in general the art of working wood is well developed there. In fact, it is so well developed that the most characteristic wooden implements of northwestern California are not paralleled among the Klamath and Modoc or any of the California Indians. The Klamath and Modoc also have the earth house and the tule mat house, the tule raft, and the tule moccasin, and they also burn the dead, in all which respects they differ from the Indians of northwestern California. In these respects they agree with the Indians of a large part of the great Central California culture area, sometimes more closely with peoples that are near-by, such as the adjacent Achomawi, sometimes, especially in single characteristics, with those more distant. On the whole, however, the Lutuami must be placed in a class by themselves, at least as regards their material culture, with their specialized tule and stone objects, and implements for use on the water, and their characteristic foods. In large part this specialization is the outcome of habitat in a restricted and unusual environment of large, shallow, inland lakes.

EXPLANATION OF PLATE 10.

Fig. 1.—Large triangular dip net at rest in canoe.

Fig. 2.—Net being dipped.

Fig. 3.—Net being raised.

Fig. 4.—Frame of net being fixed at prow of canoe preparatory to gathering in the net.



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2



3



4



EXPLANATION OF PLATE 11.

Fig. 1.—Summer house of tule mats.

Fig. 2.—Gambling tray of soft tule materials. Museum number 1-12732.
Diameter 60 cm.

Fig. 3.—Flat basket of soft tule materials, for parching and sifting.
Museum number 1-12465. Diameter 67 cm.



1

SUMMER HOUSE.



2

BASKETRY TRAYS FOR GAMBLING AND SIFTING.



3



EXPLANATION OF PLATE 12.

Fig. 1.—Woman grinding wokas seeds with two-horned muller on a flat slab laid on a sifting basket.

Fig. 2.—Woman sifting wokas in a flat soft basket.



1



2

GRINDING AND SIFTING WOKAS SEEDS.



EXPLANATION OF PLATE 13.

Fig. 1.—Triangular platter of tule basketry in plain twining. Used for serving food and for fanning coals in parching wokas. Museum number 1-12693. Length 31 cm.

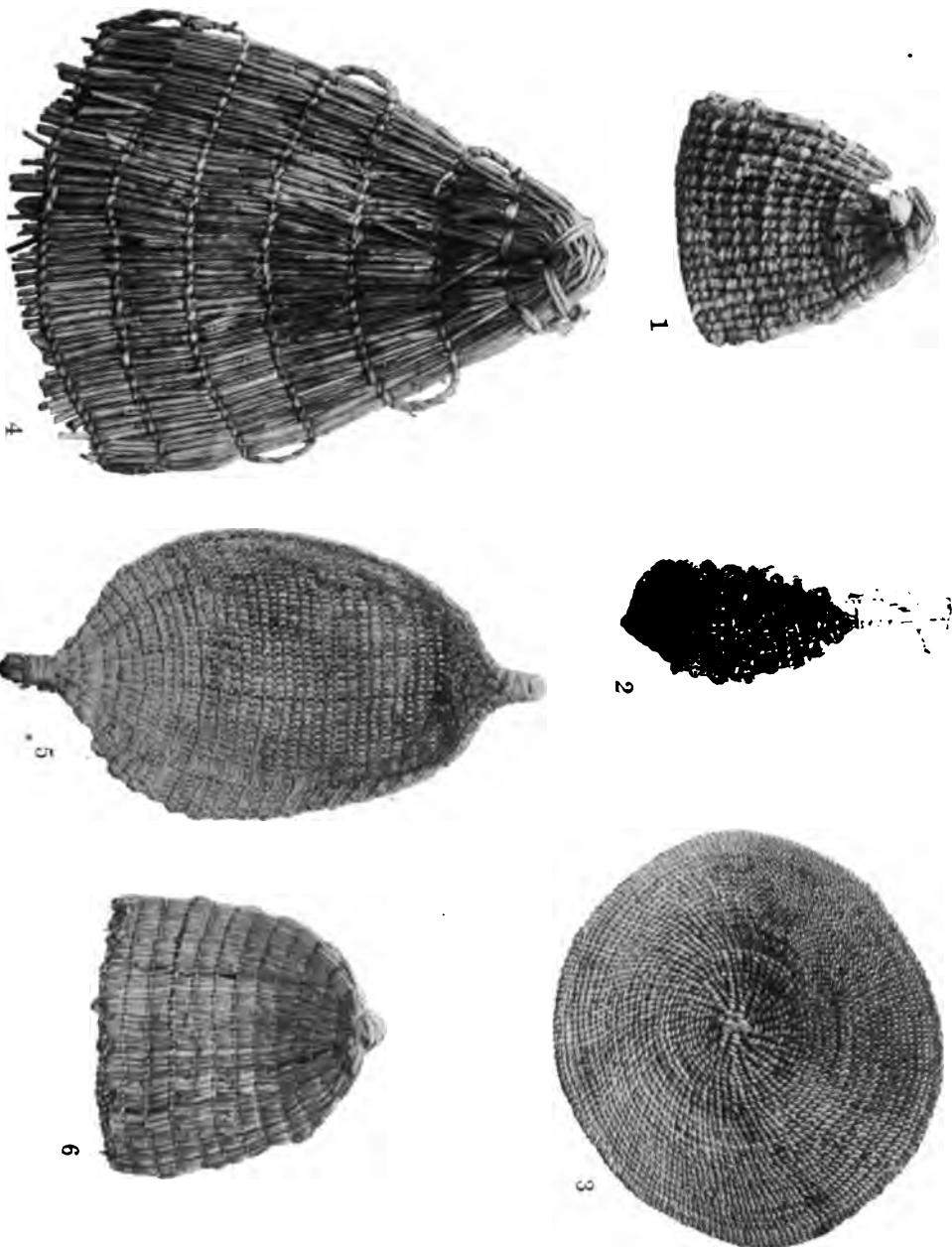
Fig. 2.—Spoon of tule basketry, used for gathering floating wokas seeds. Museum number 1-12772. Length 38 cm.

Fig. 3.—Flat circular basket of tule used as a food tray. Museum number 1-14295. Diameter 43 cm.

Fig. 4.—Triangular platter of tule basketry in plain twining. Used for serving food. Museum number 1-12695. Length 72 cm.

Fig. 5.—Two-handled tray of tule basketry. Museum number 1-14125. Length 64 cm.

Fig. 6.—Triangular platter of tule basketry in plain twining. Used for serving food. Museum number 1-14272. Length 34 cm.



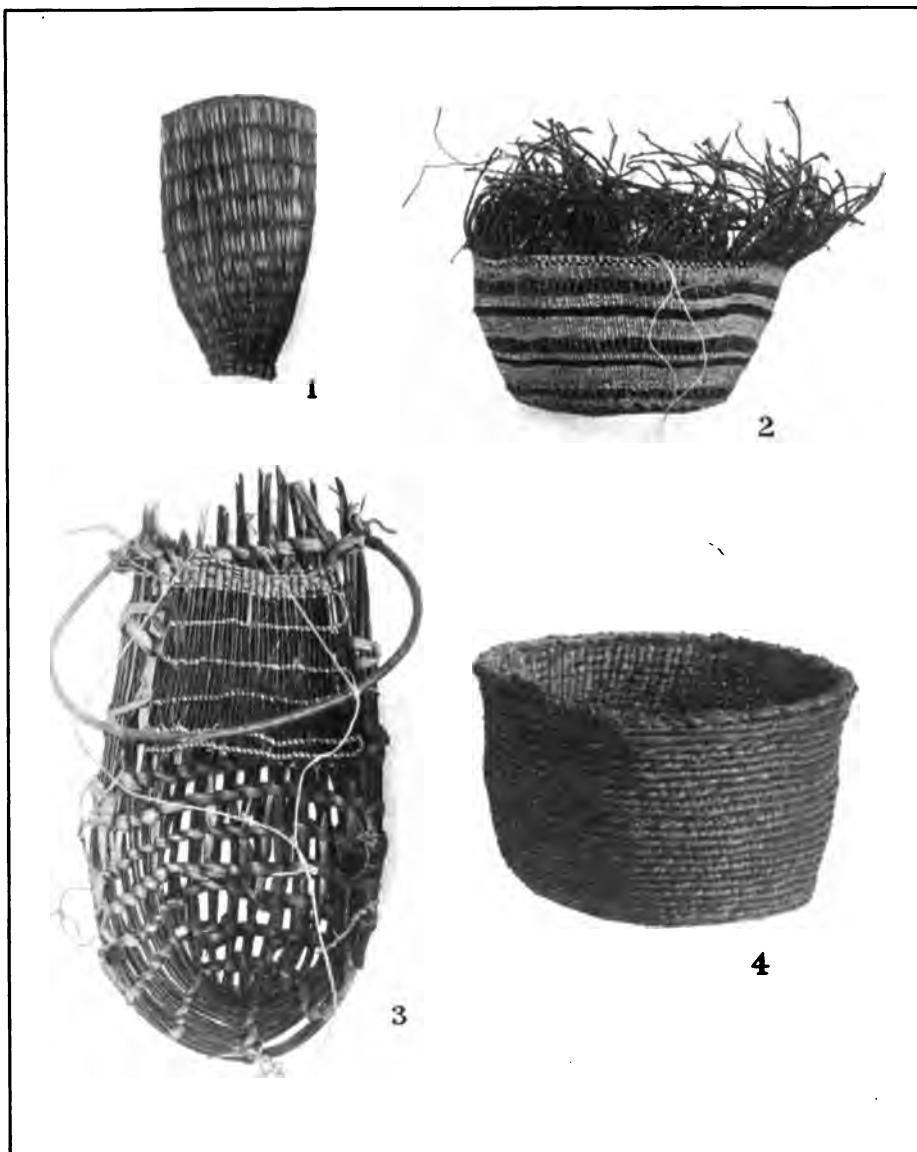
EXPLANATION OF PLATE 14.

Fig. 1.—Pouch of plain twined tule basketry. Museum number 1-14293. Length 27 cm.

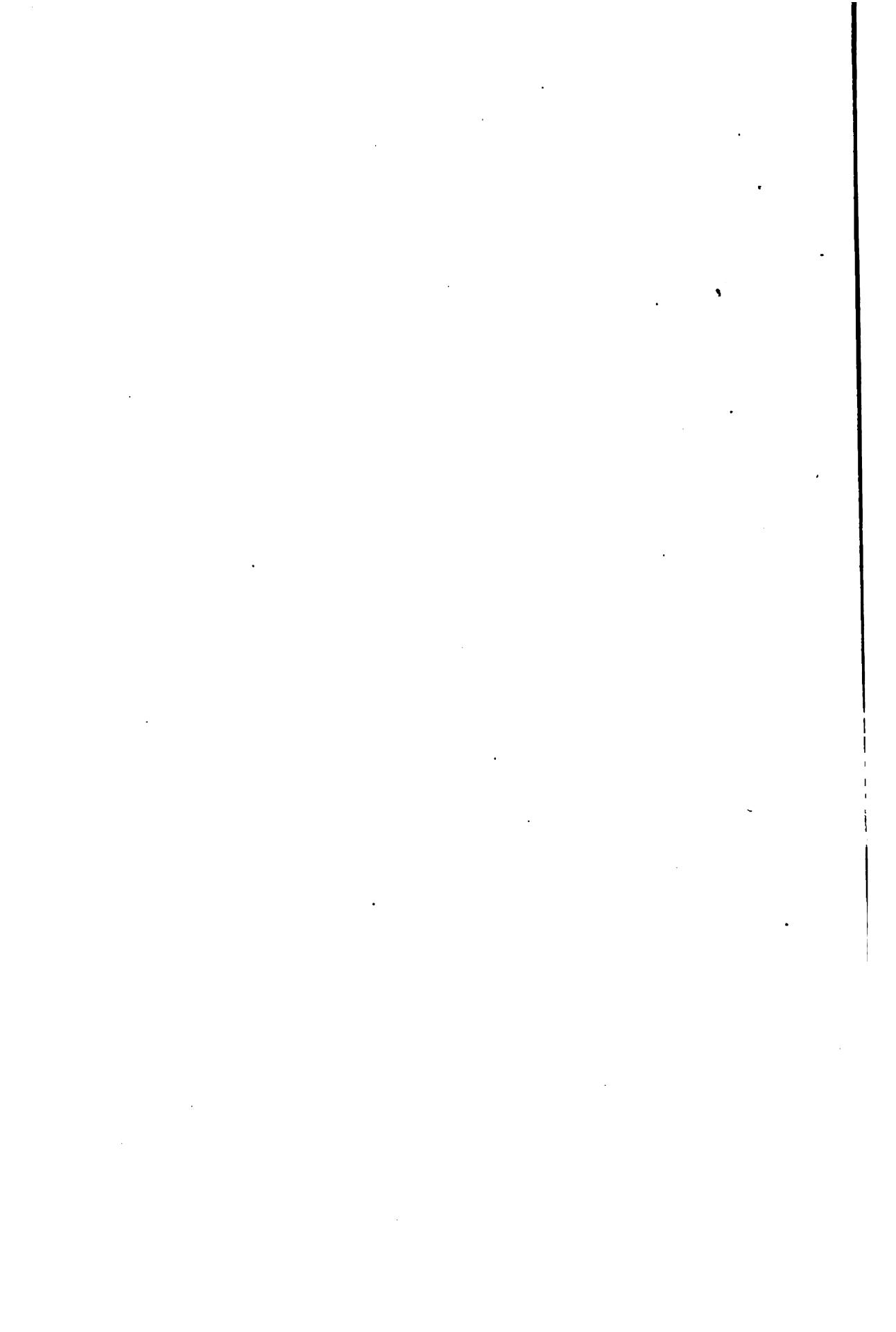
Fig. 2.—Unfinished basket of soft tule materials, in plain twining, showing nature of warp and weft. Museum number 1-12230. Diameter 34 cm.

Fig. 3.—Cradle of tule. Museum number 1-12676. Length 58 cm.

Fig. 4.—Storage basket in three-strand braiding, warp and weft of tule. Carried also in the canoe as a receptacle for fish taken from the net. Museum number 1-14286. Diameter 35 cm.



POUCH, CRADLE, AND BASKETS OF TULE.



EXPLANATION OF PLATE 15.

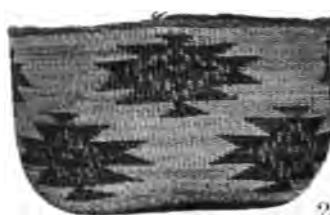
Fig. 1.—Plain-twined basket of soft tule materials. Museum number 1-14244. Diameter 35 cm.

Fig. 2.—Plain-twined basket of soft tule materials. Museum number 1-9171. Diameter 25 cm.

Fig. 3.—Plain-twined basket of soft tule materials. Museum number 1-14245. Diameter 55 cm.



1

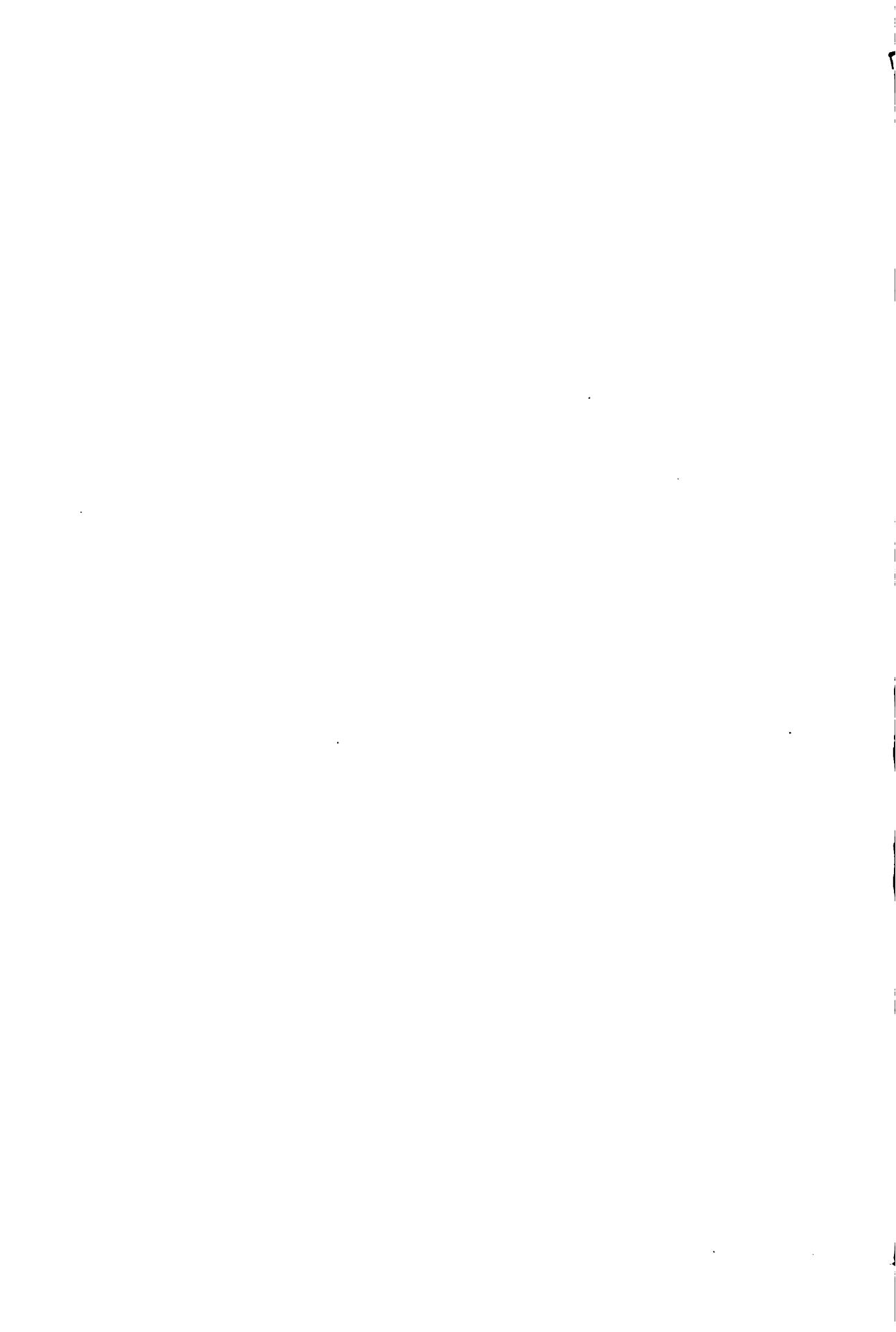


2



3

BASKETS OF TULE.



EXPLANATION OF PLATE 16.

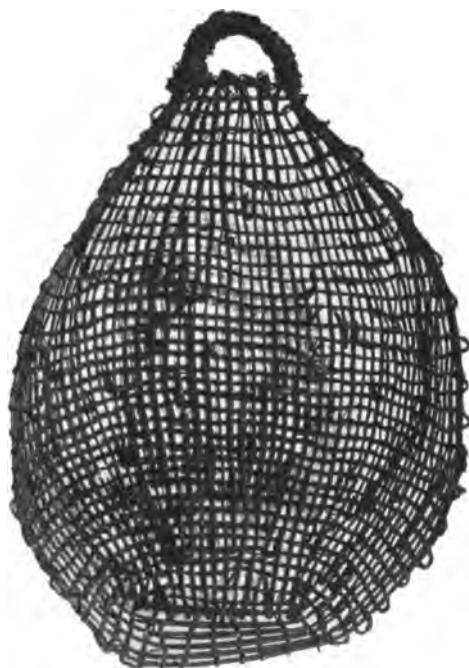
Fig. 1.—Triangular openwork basket in plain twining of juniper root splints, used as a general receptacle; also as a sifter for wokas seeds and as a grater to remove the skins of roots and tubers. Museum number 1-12314. Length 82 cm.

Fig. 2.—Similar basket made of willow sticks. Museum number 1-12630. Length 75 cm.

Fig. 3.—Conical burden basket made in plain twining of rigid materials. Museum number 1-12391. Diameter 53 cm.



1



2



3

SIFTING AND CARRYING BASKETS.



EXPLANATION OF PLATE 17.

Fig. 1.—Snowshoe made of a hoop and strips of skin. Museum number 1-12633 b. Length 41 cm.

Fig. 2.—Man's moccasin of plain twined tule basketry, for winter wear. Museum number 1-12839 a. Length 42 cm.

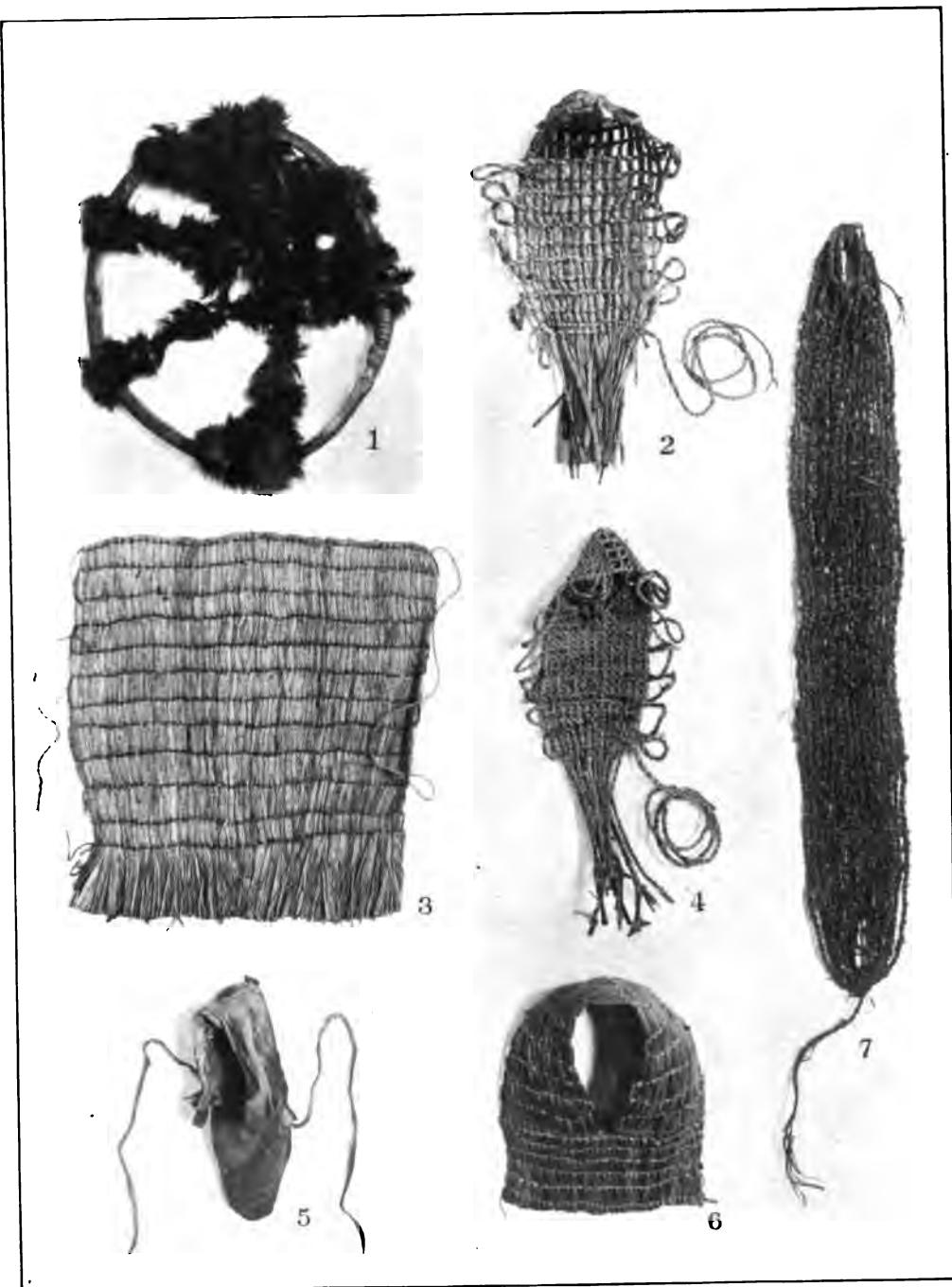
Fig. 3.—Legging of plain twined tule. Museum number 1-12774. Length 44 cm.

Fig. 4.—Woman's moccasin of plain twined tule, for winter wear. Museum number 1-12773 a. Length 45 cm.

Fig. 5.—Buckskin moccasin for summer wear. Museum number 1-12508 b. Length 25 cm.

Fig. 6.—Man's cap or sunshade of plain twined tule. Museum number 1-12838. Length 28 cm.

Fig. 7.—Woman's belt made of strips of bark fiber. Museum number 1-14138. Length 86 cm.



SNOWSHOE, MOCCASIN, LEGGING, CAP, AND BELT.

EXPLANATION OF PLATE 18.

Fig. 1.—Plain-twined tule basket. Museum number 1-12385. Diameter 20 cm.

Fig. 2.—Plain-twined tule basket. Museum number 1-12469. Diameter 17 cm.

Fig. 3.—Plain-twined tule basket. Museum number 1-12688. Diameter 14 cm.

Fig. 4.—Plain-twined tule basket. Museum number 1-12461. Diameter 14 cm.

Fig. 5.—Plain-twined tule basket. Museum number 1-12460. Diameter 21 cm.

Fig. 6.—Plain-twined tule basket. Museum number 1-12459. Diameter 21 cm.

Fig. 7.—Plain-twined tule basket. Museum number 1-12802. Diameter 24 cm.

Fig. 8.—Plain-twined tule basket. Museum number 1-14229. Diameter 19 cm.

Fig. 9.—Woman's hat of plain-twined tule basketry. Museum number 1-12738. Diameter 22 cm.

Fig. 10.—Woman's hat of plain-twined tule basketry. Museum number 1-14230. Diameter 18 cm.

Fig. 11.—Woman's hat of plain-twined tule basketry. Museum number 1-12561. Diameter 22 cm.

Fig. 12.—Woman's hat of plain-twined tule basketry. Museum number 1-12335. Diameter 20 cm.



9



5



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10



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11



7



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12



8

EXPLANATION OF PLATE 19.

Fig. 1.—Fish-trap of plain-twined basketry. The warp consists of willow rods. Museum number 1-12247. Length 89 cm.

Fig. 2.—Tule moccasin for winter wear, in use.

Fig. 3.—Large canoe-shaped basket of tule, in openwork plain twining, used as a floating receptacle in gathering wokas pods. Museum number 1-12639. Length 141 cm.



1



2

FISH TRAP AND TULE MOCCASIN.



3

BASKET FOR GATHERING WOKAS.





EXPLANATION OF PLATE 20.

Fig. 1.—Quiver of tule, plain-twined. Museum number 1-12719. Length 81 cm.

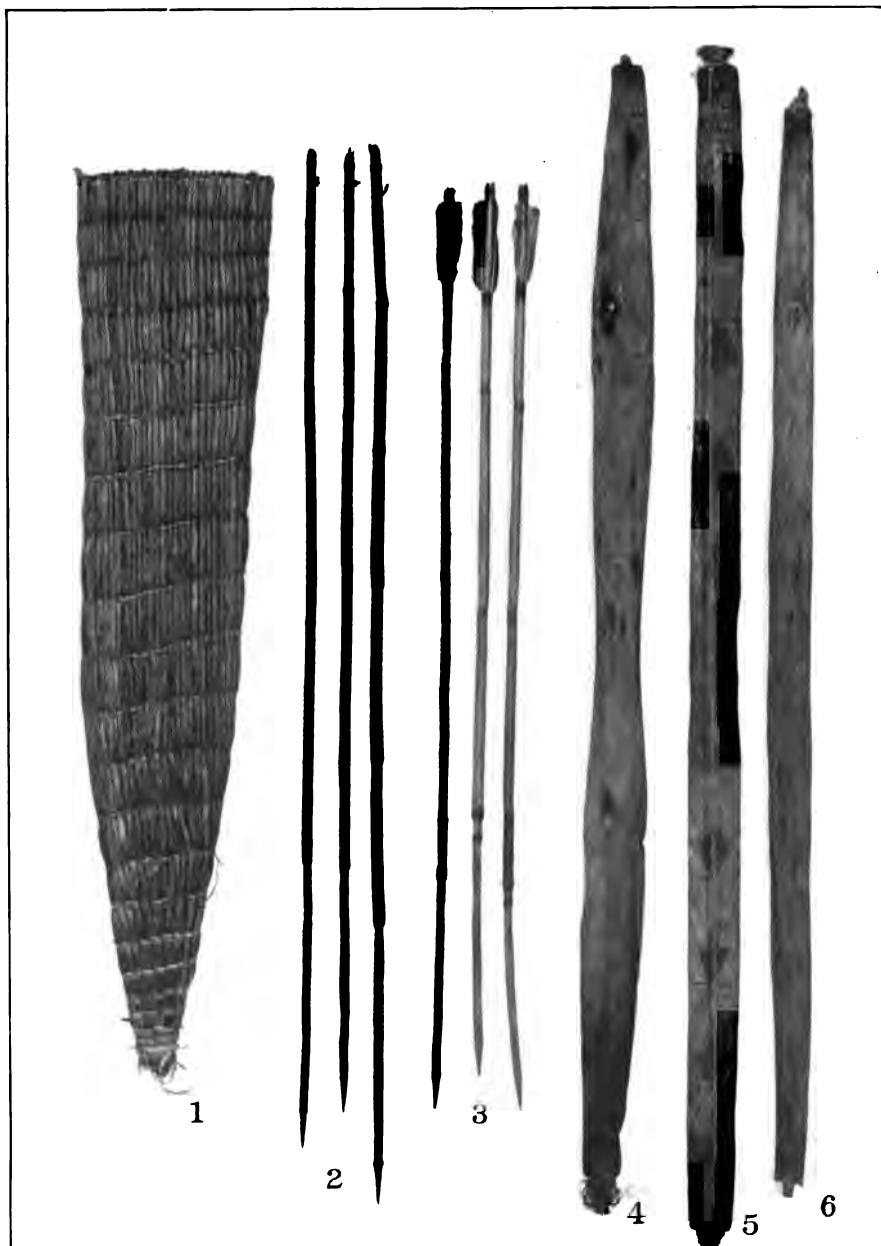
Fig. 2.—Hunting arrows with shafts of cane and points of mountain mahogany. The points are ringed in order to cause the arrows to skip along the surface of the water. Museum numbers 1-12776 b, c, k. Length 88 to 96 cm.

Fig. 3.—Feathered hunting arrows with shafts of cane and points of mountain mahogany. Museum numbers 1-12812 a, b, c. Length 81 to 85 cm.

Fig. 4.—Unbacked wooden bow. The outer side is shown. Museum number 1-12846. Length 105 cm.

Fig. 5.—Unbacked wooden bow. The inner side, which is shown, is painted. Museum number 1-12868. Length 109 cm.

Fig. 6.—Unbacked wooden bow. The outer side is shown. Museum number 1-12867. Length 100 cm.



QUIVER, ARROWS, AND BOWS.



EXPLANATION OF PLATE 21.

Fig. 1.—Small muller. The base is flat. The hemispherical upper surface is shown. Museum number 1-12942. Diameter 9 cm.

Fig. 2.—Two-horned muller. Museum number 1-4540. Diameter 15 cm.

Fig. 3.—Pestle for grinding dried fish, meat, and seeds. Museum number 1-12907. Length 29 cm.

Fig. 4.—Pestle for grinding dried fish, meat, and seeds. Museum number 1-12932. Length 25 cm.

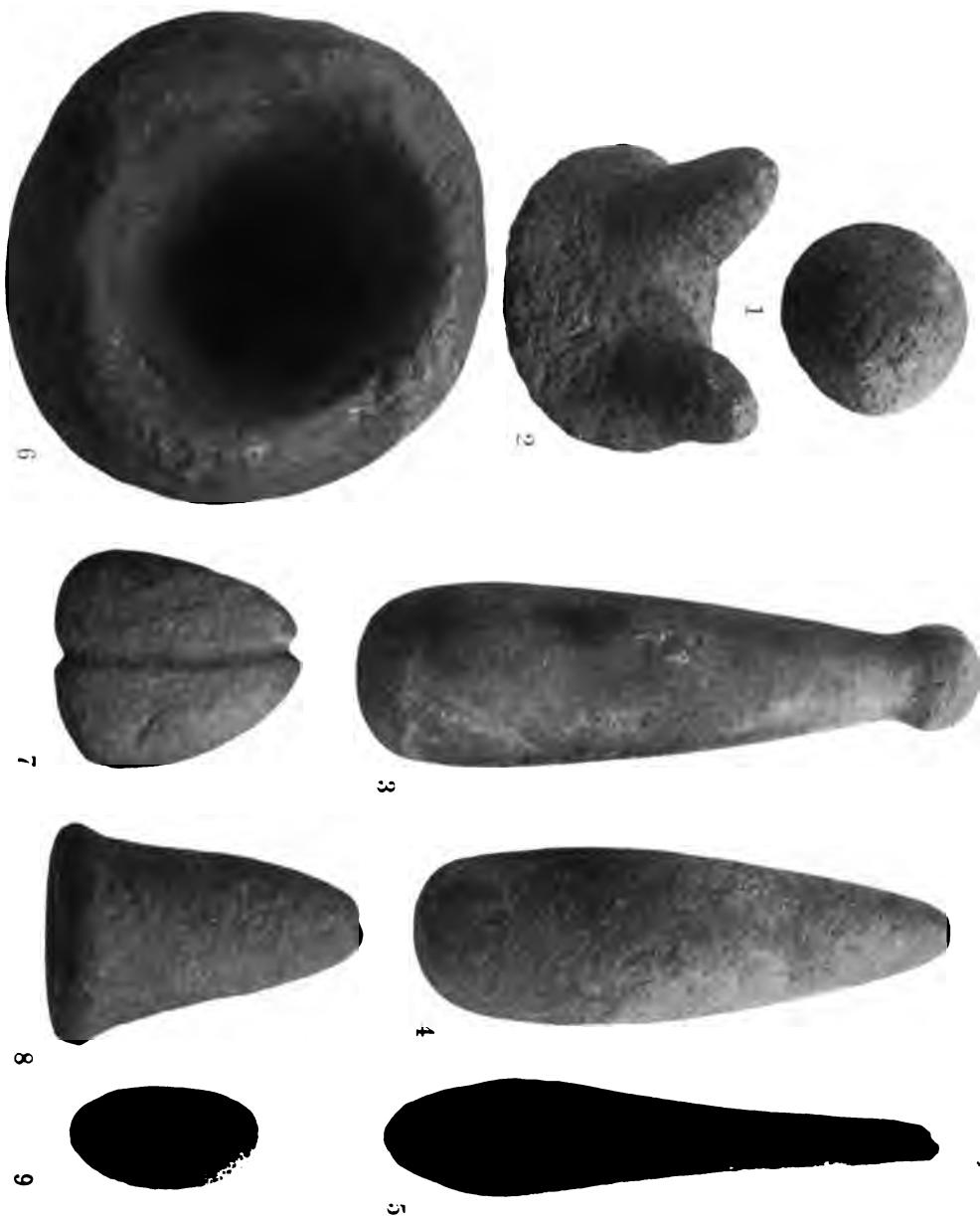
Fig. 5.—Perforated arrow-straightener of wood. Museum number 1-12628. Length 26 cm.

Fig. 6.—Mortar for grinding dried fish, meat, and seeds. Museum number 1-12953. Diameter 23 cm.

Fig. 7.—Grooved triangular sinker for gill net. Museum number 1-12880. Length 12 cm.

Fig. 8.—Maul for driving wedges. Museum number 1-12949. Length 15 cm.

Fig. 9.—Longitudinally grooved arrow-straightener and polisher of stone. Museum number 1-12914. Length 9 cm.



OBJECTS OF STONE, AND WOODEN ARROW-STRAIGHTENER.



EXPLANATION OF PLATE 22.

Fig. 1.—Torch of sagebrush bark. Museum number 1-12815. Length 71 cm.

Fig. 2.—Comb made of the tail of a porcupine. Museum number 1-12678. Length 21 cm.

Fig. 3.—Fishhook and line. The hook consists of a straight piece of bone pointed at both ends. Museum number 1-12755. Length of hook 8 cm.

Fig. 4.—Pair of bone harpoon points, partly covered with pitch, for spearing fish. Museum number 1-12768. Length of points 8 and 10 cm.

Fig. 5.—Bone knife for separating inner and outer bark of pine. Museum number 1-12682. Length 28 cm.

Fig. 6.—Pair of double-pointed bone fishhooks. Museum number 1-12763. Length of shank 12 cm.

Fig. 7.—Bone mesh-measure for making nets. Museum number 1-12680. Length 13 cm.

Fig. 8.—Obtuse-angled pipe bowl of stone. Museum number 1-12382. Height 9 cm.

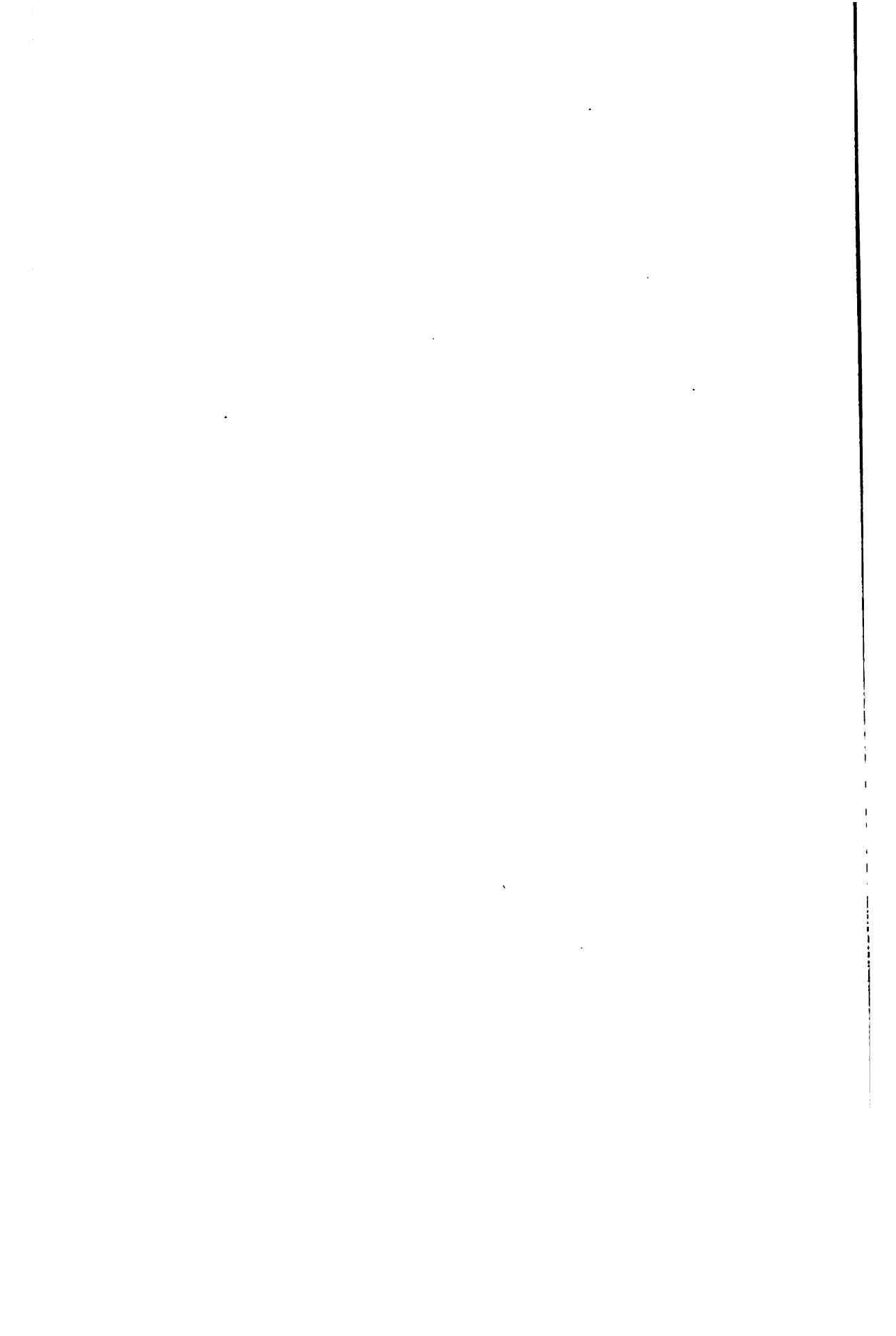
Fig. 9.—Stone pipe bowl. Museum number 1-12580. Height 4 cm.

Fig. 10.—Pipe with discoidal bowl of stone and short wooden stem. Museum number 1-14137. Height 11 cm.

Fig. 11.—Shuttle with string for making nets. Museum number 1-12871. Length 70 cm.



TORCH, COMB, FISHHOOKS, HARPOON POINTS, BONE KNIFE, MESH-MEASURER, PIPES, AND NETTING SHUTTLE.





EXPLANATION OF PLATE 23.

Part of plain-twined mat of stems of tule, *Scirpus robustus*, used as the middle layer of the matting which covers houses. Museum number 1-12652. Distance between courses of nettle string weft 7 cm. Size of mat, 156 × 240 cm.

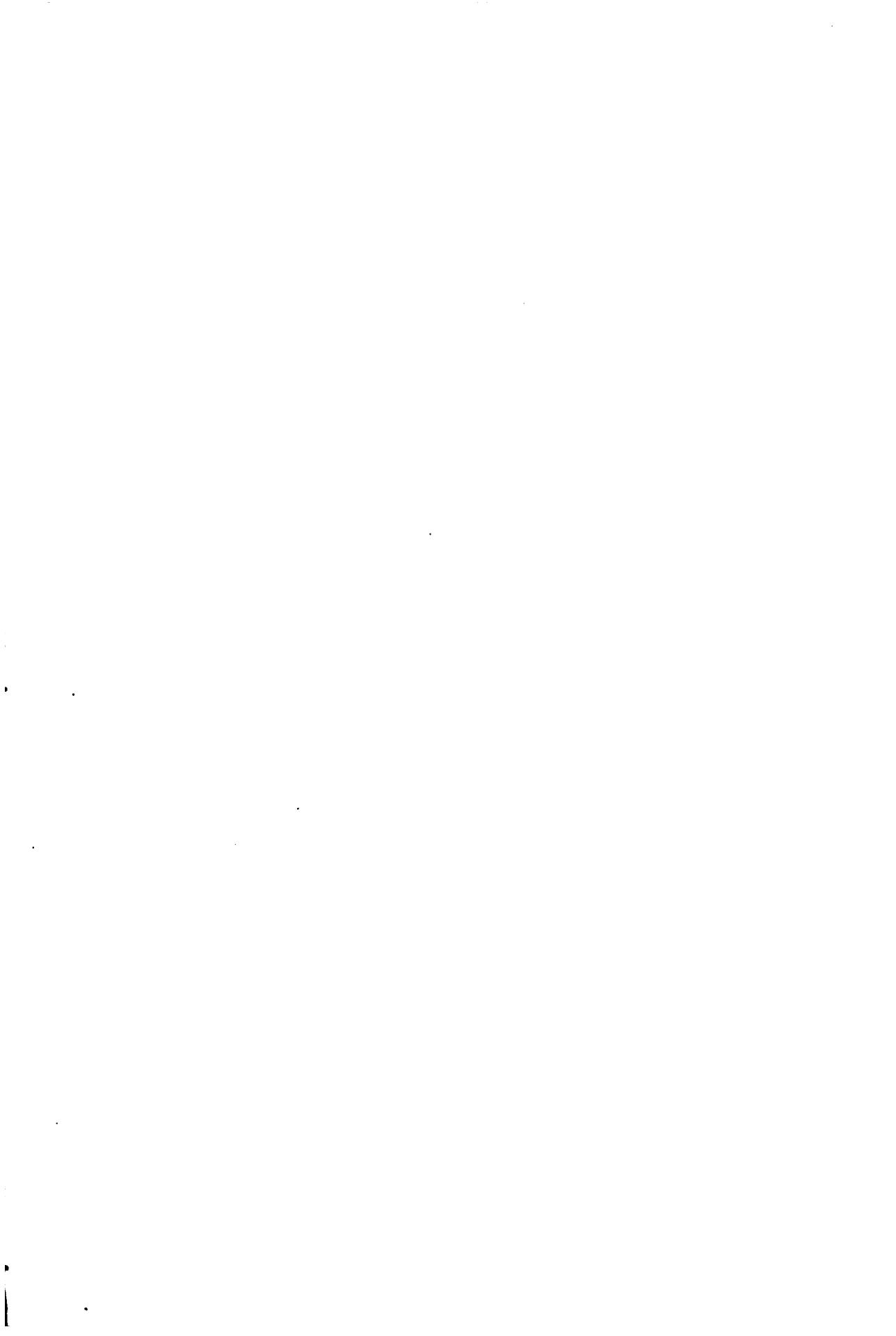


TULE MAT.

UNIV. CAL. PUBL. AM. ARCH. & ETH.

VOL. 5, PL. 23





EXPLANATION OF PLATE 24.

Part of large mat of tule, *Scirpus lacustris*, sewn together with parallel strings. By sewing instead of twining the water is prevented from entering the house thatch, of which this mat forms the outer layer. At the edge of the mat, twining of tule fiber is used. Museum number 1-12781. Size of mat, 166 X 300 cm.

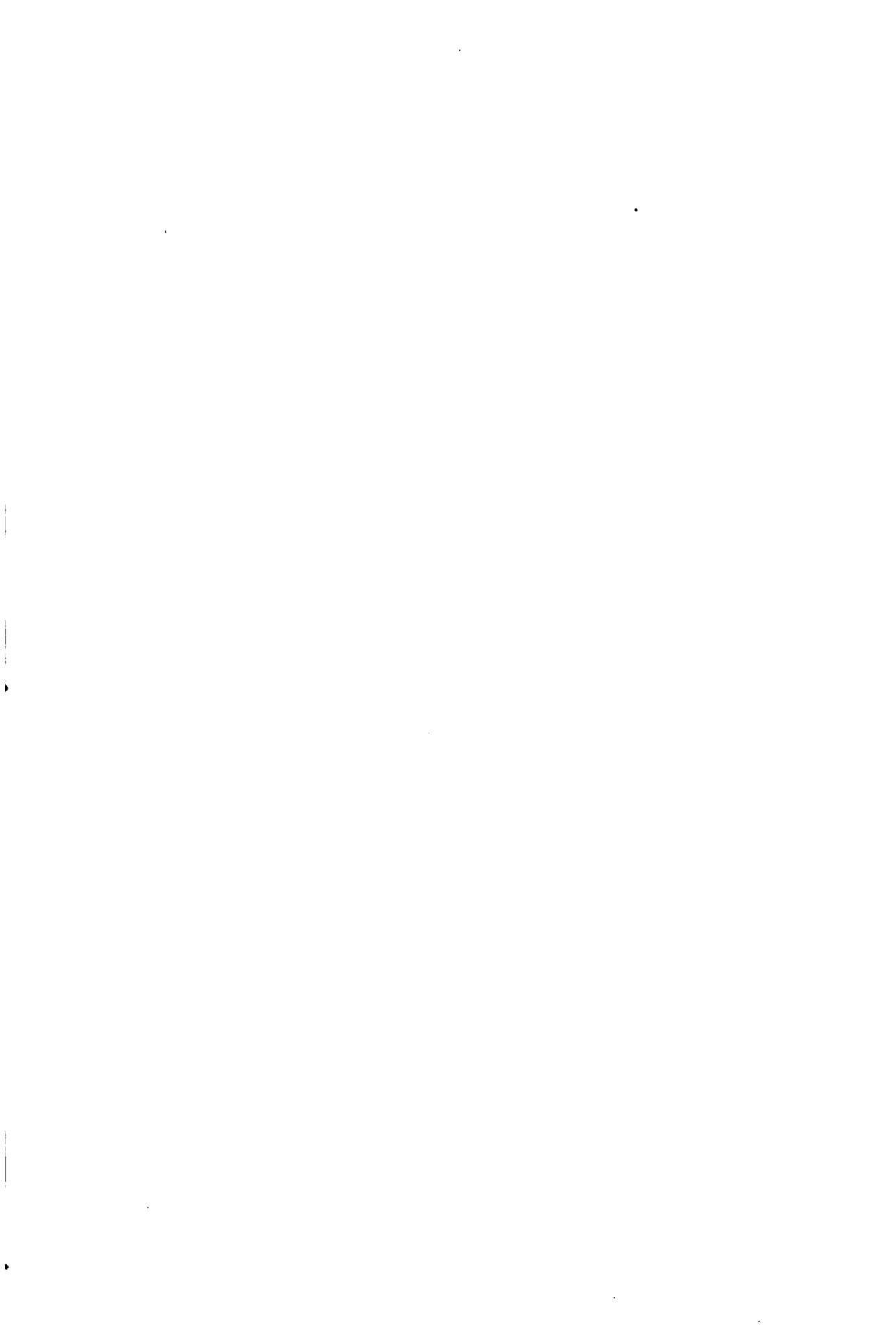


TULE MAT.

UNIV. CAL. PUBL. AM. ARCH. & ETH.

VOL. 5, PL. 24





EXPLANATION OF PLATE 25.

Part of a mat made in plain twining of reed. Used as the inner layer of the covering of houses. Museum number 1-12554. Distance between courses of weft 11 cm. Size of mat, 143 X 390 cm.

UNIV. CAL. PUBL. AM. ARCH. & ETH.

VOL. 5, PL. 25



MAT OF REEDS.

UNIVERSITY OF CALIFORNIA PUBLICATIONS
IN
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VOL. 5 NO. 6

THE CHIMARIKO INDIANS AND
LANGUAGE.

BY
ROLAND B. DIXON.

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PART I. CULTURE.

INTRODUCTION.

The investigation in the course of which the material was secured upon which the following account of the culture and language of the Chimariko Indians of California is based, was conducted during July and August, 1906, on behalf of the Department of Anthropology of the University of California, and, in common with the other researches of the Department, was made possible by the support of Mrs. Phoebe A. Hearst. At the present time there appear to be only two living full-blood Chimariko. One of these, Doctor Tom, a half-crazy old man, proved worthless for purposes of investigation, and the bulk of the information secured was obtained from Mrs. Dyer, a failing old woman of about eighty years of age, living on lower New River. Some supplementary details were gathered from "Friday," a well-known character near the Hupa reservation, half Hupa and half Wintun by birth, but having had close affiliations with the Chimariko many years ago.

The little group of Indians to whom the name Chimariko has been given occupied a small area situated in the western portion of Trinity County, in northern California. The language spoken by the group has always been believed to differ radically from all others known, so that, unless certain resemblances discussed in the linguistic portion of this paper are accepted as establishing an affinity with the Shastan family, the Chimariko by themselves constitute an independent linguistic stock. In the small size of the area occupied, the Chimariko fall into the same class with several other stocks in California, such as the Yana and the extinct Esselen.

TERRITORY AND HISTORY.

As far as can be ascertained at present, the Chimariko seem to have regarded as their territory a narrow strip of country extending along Trinity River from the mouth of the South Fork

up as far as Taylor's Flat at French Creek. This upper limit is well corroborated by repeated statements of the Wintun, who controlled all the upper Trinity, reaching as far downstream as Cox's or Big Bar, some five or six miles above French Creek. In addition to this strip of territory along the main Trinity, there is some evidence to the effect that the Chimariko also extended up the South Fork to a point about fifteen miles above Hyampom, and also up Hay Fork as far as the mouth of Corral Creek. These statements in regard to this extension up the South Fork are rather confusing and somewhat contradictory, but appear to be confirmed by the testimony of the Wintun in Hay Fork Valley. In view, however, of positive statements secured by Dr. P. E. Goddard from the Athabascan tribes on the upper South Fork, to the effect that they occupied the South Fork as far as its mouth, the extension up this stream of the Chimariko may be considered doubtful.

Whether or not the so-called Chimalakwe of New River formed a portion of the Chimariko, or were identical with them, is a matter which must apparently remain unsettled. Powers declares¹ that the Chimalakwe occupied New River, and that they were in process of conquest and absorption by the Hupa at the time of the first appearance of the whites. The upper portion of New River, about New River City and perhaps below, was occupied according to Shasta accounts by a small branch of the Shastan family, speaking a distinct dialect.² Satisfactory statements in regard to the occupants of lower New River cannot now be secured. The survivors of the Chimariko most emphatically deny that they ever permanently occupied any part of New River, stating that they merely visited and ascended it a short distance, and only for the purpose of hunting. The people living on New River are declared to have been very few, and to have spoken a Hupa dialect. It is unquestionable that the name Chimalakwe, given to the New River tribe by Powers, is derived from the same stem *tcimal*, *tcimar*³ as Chimariko. Inasmuch as

¹ Powers, S., *Tribes of California*, Washington, 1877. *Contributions to North American Ethnology*, III, p. 92.

² Dixon, R. B., *The Shasta-Achomawi: A New Linguistic Stock, with Four New Dialects*. *American Anthropologist*, n. s., VII, pp. 241-315.

³ *Tc* = English *ch*, *c* = *sh*. See the discussion of phonetics in the linguistic part.

these New River people are entirely extinct, and the Chimariko virtually so, it seems doubtful if the question of their relationship can now be definitely settled.

According to the information procured, the Chimariko had only a few small villages within the small area they occupied; that at Burnt Ranch, Tsuda'mdadji, being the largest. Other villages of which names and locations were secured were at Cedar Flat, Hâ'dinaktcohâda; Hawkin's Bar, Hamai'dadji; Taylor's Flat, Teitcâ'nma; Big Bar, Citimaadjè; and one known as Mamsû'idji on the Trinity River just above the mouth of the South Fork. In addition to these the following names of places on New River were obtained, but were said to have been mere temporary hunting camps: Itcxapo'sta, Dyer's; Paktô'nadji, Patterson's; and Mai'djasore, Thomas'.

The earliest contact of the Chimariko with the whites probably took place in the second or third decade of the nineteenth century, when the first trappers of the fur companies made their appearance in this region. This first contact was, however, of small moment compared with the sudden irruption into the region of the gold-seekers who, in the early fifties, overran the whole middle and upper Trinity River. From this time on for fifteen years or more, the placers of the section were largely worked, and the inevitable conflicts between the miners and the Indians occurred. In the sixties the feeling was particularly bitter, and the unequal contest resulted in the practical annihilation of the Chimariko. A few remnants fled, taking refuge either with the Hupa, or on the upper Salmon River, or in Scott Valley with tribes belonging to the Shastan stock. From here, after an exile of many years, the survivors, then numbering only some half-dozen, straggled back to their old homes; and of this handful all are now gone except one old man and woman, besides whom there are two or three mixed bloods who have little or no knowledge of the earlier culture of the stock.

What may have been the population of the area before the coming of the whites it is impossible to say. In all probability it could not have numbered more than some hundreds.

MATERIAL CULTURE.

The dress of the Chimariko seems to have been to some extent a compromise between that of the Wintun and the Hupa. Men apparently wore no breech-clout, merely wrapping a deer-skin about the waist, and adding to this in winter a deer-skin mantle. Moccasins were worn only in the winter months. Women wore a buckskin fringe or apron in front, reaching from the waist to the knee, and about ten inches in width. A second apron or half-skirt was also worn behind, similar in general to those worn by the Hupa, but plain and unfringed. A basket cap was worn on the head. In winter time men wore snow-shoes, which were made by bending a hazel stick in a circle or hoop, and tying to this two cross-sticks at right angles to each other. The foot was securely tied on by a buckskin lashing.

Bodily decoration and ornament were more restricted than among the Hupa. Dentalia and abalone were used to some extent, as was also a variety of small cylindrical beads, said to have been made of bone. All of these were, however, sparingly employed. Dentalia, if large, were sometimes wrapped spirally with narrow strips of snake-skin, and were measured by the string, the unit of length being from the thumb to the tip of the shoulder.

The ears were generally pierced, but not the nose, and tattooing was less elaborate than among the Trinity Wintun. These latter tattooed the whole cheek up to the temples, and also the chin, whereas the Chimariko, like the Hupa, confined themselves to a few lines on the chin only. The tattooing was restricted to the women alone, and was effected by the same method as among the Shasta, namely by fine, parallel cuts rather than by puncture. The process was begun early in life, and the lines broadened by additions from time to time, until in some cases the chin became an almost solid area of blue. Certain women were particularly skillful in the work, and were much in demand.

The food supply of the Chimariko was formerly abundant. The Trinity River supplied them with ample quantities of salmon, which were split and dried in the usual manner, and preserved either in this or in powdered form. Eels were another important source of food. Deer, elk, and bear constituted the

larger part of the game supply, in addition to which mountain-lion and several other animals supplied an occasional meal. Yellow-jacket larvae were considered delicacies, but grasshoppers and worms, relished by the Sacramento Valley tribes, were not eaten.

As among most California Indians, vegetable products, and particularly acorns, formed a large element in the food supply. The acorns were prepared and eaten in the same manner as among the Hupa and Maidu.⁴ Grass-seeds of various kinds, pine-nuts, berries, and roots of several varieties were gathered in large quantities, and eaten either fresh or dried.

In cooking, deer-meat was either roasted or boiled, whereas for bear-meat only the latter method was practiced.

None of the old type of houses built by the Chimariko now survive. As described they were roughly similar to those of the Hupa, but ruder. The structure was made of fir-bark slabs, and in shape was round or oval. The usual diameter of the house was from ten to fourteen feet, and the interior was as a rule excavated to a depth of about one foot. The ridge-pole was supported by two posts, and the simple gable roof, in general like that of the Hupa, was not provided with any earth covering. The low side-walls were formed of vertical slabs of bark. At one end of the house was the door, small, but not rounded, and closed by a movable piece of bark. At the end opposite the door was a small draught-hole, through which game was always hauled in. Along the sides of the house were the sleeping places, consisting of beds of grass, leaves, and pine-needles, covered with skins.

In addition to this dwelling house, *awa'*, the Chimariko had a sweat-house, *ma'tta*. This was circular, excavated to a depth of two or three feet, and had the fireplace somewhat back of the center. The roof was of brush and earth, without any smoke-hole. Houses of this type would accommodate eight or ten men, and in these houses were held the so-called sweat-dances. This type of house seems on the whole to be rather more like the earth lodges of the Sacramento Valley than the *taikyuw* of the Hupa. It is stated that there were no menstrual lodges of any sort.

⁴ Goddard, P. E., *Life and Culture of the Hupa*, Univ. Calif. Publ. Am. Arch. Ethn., I, pp. 21-29; Dixon, R. B., *The Northern Maidu*, Bull. Am. Mus. Nat. Hist., XVII, pp. 184-187.

The furnishings of the houses were simple. Baskets exclusively were used for storage and cooking, and the soap-stone troughs and vessels of the Hupa appear to have been lacking. For stirring acorn-mush a simple paddle was in use. Information as to spoons was contradictory, one informant declaring that carved spoons like those of the Hupa⁵ were employed, the other that this was not the case. The cylindrical wooden trunks of the Hupa were not known.

Knives and arrowpoints were as a rule made of obsidian, obtained either from the Wintun or the Redwood Creek Indians. Both informants declared that no axes or adzes were made, and that trees, if cut, were laboriously hacked with small knives.

The bow was of yew as a rule, flat, sinew-backed, and resembling the usual type of bow in Northwestern California.⁶ Arrows were generally made of syringa, and were carried in a quiver of raccoon, wild-cat or fawn skin. In shooting the bow was held horizontally. For armor, the Chimariko used an elk-hide robe coming down to the knees, the heavy skin of the neck standing up in front of the face. Slat or stick armor is said not to have been used.

Canoes were not made by the Chimariko, and rivers and streams were crossed by swimming, or on rude rafts, built of logs.

Pipes were made, according to one account, similar to those of the Hupa, with neatly formed stone bowls.⁷ Other accounts, however, state that the pipe was much cruder, and made like that of the Wintun, without stone and with a large bowl.

For musical instruments the Chimariko made chief use of the flute. This had four holes, and was used chiefly in courting. Rattles are declared to have been only sparingly used.

Fish-spears were, like the arrows, made of syringa, and had bone points. Nets, apparently identical with those of the Hupa, were largely used in catching salmon. Basketry, of which no specimens now survive, was considerably developed. The baskets were exclusively of the twined variety, and in pattern were declared to have been similar to those of the northern Wintun.⁸

⁵ Goddard, op. cit., pl. 16.

⁶ *Ibid.*, pl. 11.

⁷ *Ibid.*, pl. 17.

⁸ See Kroeber, A. L., *Basket Designs of the Indians of Northwestern California*, Univ. Calif. Publ. Amer. Arch. Ethn., II, pl. 21 and *passim*. Dixon, R. B., *Basketry Designs of the Indians of Northern California*, Bull. Amer. Mus. Nat. Hist., XVII, pp. 17-19, pl. XXIII, XXIV.

SOCIAL ORGANIZATION.

The information secured in regard to the social organization of the Chimariko is unfortunately rather scanty. In common with most California tribes, there was no trace, apparently, of any clan organization, and the only social units were the various village communities. Each such village group had its chief or head-man, whose position was usually hereditary in the male line. If the natural successor was, however, thought unfit, some one else was elected. The chief led his people in time of war, and seems to have exercised considerable control over the members of the village group.

Any type of social stratification into classes, seen in a rudimentary form among the Hupa, and increasingly northwards into Oregon and Washington, appears here to be lacking; and slavery, which was a regular institution among the Hupa, was not known.

The whole area occupied by the Chimariko was a common hunting ground, and fishing places in the river are also said to have been public property, without any evidence of private control as among the Shasta and other neighboring peoples.

The Chimariko were, in general, monogamic. Wives were usually bought from parents, although sometimes a girl would be sent by her parents, as a wife, to a man who was famed as a good hunter and a reliable man. If the girl disliked him, she would bite his hands, and scratch him, until he sent her back to her home. The levirate was a common custom, and if a man's wife died soon after her marriage her family were bound to give him her sister, or some near relative, as a second wife. For this substitute wife, no additional payment was required.

Puberty ceremonials for women were as a whole simple. The girl had to remain secluded in the house for a period of about a month. Much of this time she was obliged to lie down, and be covered up with skins. She was subject to many food restrictions, and ate sparingly, always alone, at dawn and sunset. Throughout the period of her seclusion she was obliged to use a scratching-stick. At times, she was supposed to dance, usually outside the house. In these dances her hair, cut in a bang on

the forehead, was made with pitch into a series of tassels or tassel-like ringlets, and these were long enough to fall down over her eyes. When the period of seclusion was over, there was generally a feast given by her parents, and another dance, and then the whole was regarded as completed. The ceremony was apparently not repeated at any of the subsequent menstrual periods.

At childbirth a woman was subject to food restrictions, and had to remain in seclusion for two or three weeks.

But little information was obtained in regard to funeral customs. Cremation was declared never to have been practiced, the body always having been buried. The ceremony if possible took place on the day of the death, and a considerable quantity of property, both personal and gifts from relatives, was placed with the body in the grave. Widows cut their hair short, and "cried" for a month, but did not put pitch on their faces and heads. The house of the deceased was sometimes, but not always, destroyed. The persons who dug the grave were considered unclean, and had to undergo a five days' fast, and then bathe before they might again take up their regular life.

The chief gambling game of the Chimariko was the widespread "grass-game" of Central California.⁹ It was played here by two players on a side, each player having a single, unmarked bone or stick about two inches long. One side guesses while the other "rolls," shuffling the bones from hand to hand, wrapping them in small bunches of grass, and then presenting their hands, containing these bunches of grass, to the other side that they may guess the relative position of the two bones. Each side is said to have started with ten counters, and one side or the other must win all twenty to come out victor. Details in regard to methods of counting could not be secured.

The cup and ball game, played with salmon vertebrae, was in use; also cats-cradle; and a game in which objects were thrown at a pin or a post, as in quoits.

⁹ Dixon, R. B., *The Northern Maidu*, Bull. Am. Mus. Nat. Hist., XVII, pp. 209-216.

RELIGION.

The religious ceremonials of the Chimariko appear to have been more like those of the Shasta than of any other of their neighbors, in that they had no other dances except those of the shaman.

There were, it seems, both men and women shamans, and they might or might not inherit their position. The sign that a person was destined to become a shaman was a series of dreams. These were, in the case of a man, often the result of solitary visits to remote mountain lakes, in which the person would bathe at dusk. In these dreams, instructions were given the neophyte by various supernatural beings, and these directions must be followed exactly. Later a full-fledged shaman came and put a "pain" into the mouth of the new member. This ceremony was accompanied by dances, held out of doors, the neophyte wearing a buckskin skirt painted red in stripes, and holding a bunch of yellow feathers in the hand. Details of this dance could not be obtained. In doctoring, the shaman was usually seated, and after singing for some time, sucked out the pain, which was generally a small, spindle-shaped object from one to two inches in length. The pain once extracted, melted away and disappeared in the shaman's hand.

Apart from the dance held by the shaman neophyte, and that already alluded to in speaking of the girls' puberty ceremony, the Chimariko seem to have had nothing except the so-called sweat-dance. This was a very simple affair, participated in by men alone, dancing without clothing and indoors. One member sang, and beat time on the ground with a stick. So far as could be learned, all the typical dances of the Hupa, Karok, and Yurok were wanting, and the Chimariko did not even attend them when held by the Hupa, as did the Shasta with the Karok.

In the summer time occasionally people would hold the "round-dance" merely for pleasure. This consisted simply in a number of people dancing around in a circle, without ornaments or paraphernalia of any sort, and was repeated as often as desired. It seems to have had little or no religious or ceremonial importance.

Of the mythology of the Chimariko, only one or two fragments could be obtained. Concerning the creation, it is said that the dog was the most powerful being. He knew everything beforehand, and told the coyote that a great wind was coming, which would blow all people away. He counselled the coyote to hold tightly to a tree, but when the wind came, the coyote whirled round and round, twisted the tree off, and blew away. Later the coyote returned, and the dog sang songs over him, and made him strong. The dog next prophesies a flood, and to escape it the two build a house of stone with an underground chamber. The flood comes, and all other people are destroyed, except the frog, mink, and otter, and one man. The flood subsides, finally, and the man finds a small fragment of bone in the canoe in which the frog has taken refuge. This piece of bone he preserves in a basket, and it later comes to life as a girl child. The man marries the child, and from this pair all Chimariko are descended. There is possibly an element of missionary teaching in this tale, but it constitutes all that could be learned in regard to ideas of the origin of things.

The second fragment secured deals with a man who had two wives. Unsuccessful in hunting, he cuts off one leg and brings this back as game for the household. Next day he brings back his entrails and finally his other leg. The wives suspect what he has done and refuse to eat the meat, finally leaving him secretly while he sleeps, and running away.

There is finally a brief statement in regard to the securing of fire. The coyote suggests that all animals unite in an attempt to steal fire from the person who owns it. Several try to reach the place where it is kept, but give out before arriving. Finally Coyote himself tries, and succeeds in reaching the house, to find all away but the children. He outwits them, seizes the brand, and runs away. He is pursued by the father when he returns, and is almost caught, but throws the brand away, setting the whole country on fire, and thus escapes. In the fire the fox is burned red.

These tales do not show any close resemblance to any recorded from the Hupa or Wiyot, as representatives of the Northwestern Californian culture. As little relation appears to

the tales known from the Wintun. With the tales from the Shasta there appears to be slightly greater similarity, although here the agreement is not at all striking. At best, however, these fragments do not offer very satisfactory material to judge from, and the most that can be said is that what association there is, appears more clearly with the Shasta than with any other of the stocks in the vicinity.

CONCLUSIONS.

From the foregoing account of the Chimariko, meagre though it is, we may draw certain conclusions in regard to their general culture, and their relation to the surrounding cultures.

Living in close proximity to the Hupa, they nevertheless do not seem to have assimilated themselves at all closely to the Northwest Californian culture, of which the Hupa are representative. They feared the Hupa, and fought against them, allying themselves rather in sympathy and to some extent in culture, with the Northern Wintun and the Shasta. Like the latter they lacked most of the distinctive features of both the Central and Northwestern Californian cultures, and seem to have occupied a kind of intermediate position between the two. In their material culture they were colorless, and this lack of any strongly marked characteristics is also apparent in their social organization and religious beliefs.

Any attempt to discuss the past history or determine the movements of the Chimariko must be almost wholly speculative. On the one hand we may regard them as the remnant of a once much larger stock, subjected to pressure and attack on several sides, and so reduced to the small compass and unimportance which were theirs when discovered; on the other, we might perhaps assume from their cultural colorlessness and lack of close agreement with either the Northwestern or Central Californian cultures, that they are more closely affiliated with the Shastan stock, which appears to have been pushing in a south-southwesterly direction. With them also, as already stated, such resemblances as may be noted in the myths are most apparent. The two outlying dialectic groups of this stock, the Konomihu and the New River, apparently occupy advance positions beyond

the natural physiographic boundaries of the main area of the stock. Moreover, the language of the Chimariko shows in general greater similarities both formal and lexical, to the Shasta than to either the Hupa or the Wintun. These similarities, which are discussed in the linguistic portion of the paper, in fact are so numerous as to make it seem most likely that the two languages are genetically related. Further, it was among the Shasta, chiefly, that the remnants of the Chimariko took refuge when they fled from the Trinity River in the sixties. The paucity of material secured in regard to the Chimariko culture of course adds to the difficulty, and as usual in California, we get no aid here from any tradition of migration or earlier habitat. All things considered, the second of the above two suggestions appears the more reasonable, and we may conclude that, so far as the evidence goes, the Chimariko are to be regarded as related culturally most closely to the Shastan stock, and in origin probably forming part of it. Their historical affiliations therefore run northward and northeastward towards the interior of southwestern Oregon.

PART II. LANGUAGE.

INTRODUCTION.

The material upon which the following sketch of the Chimariko language is based, was collected in the summer of 1906 on the New River, and at Willow Creek or China Flat, in Trinity County, California. The bulk of the material was obtained from Mrs. Dyer, probably the last full-blood Chimariko survivor, and from Friday, a man who, although not of Chimariko descent, yet spoke the language fluently, and had lived much of his life with the people. Owing to Mrs. Dyer's age and lack of teeth, she was not a very good informant, and some of the phonetic uncertainty is probably due to this fact. Previous to the writer's visit in 1906, short vocabularies and some grammatical material had been collected by Dr. P. E. Goddard and Dr. A. L. Kroeber, in part from the same informants. This material has been placed at the author's disposal. The only other available source of information on the language is Powers' vocabularies in his *Tribes of California*, and these have been used in connection with the more recent collection.

It is to be regretted that a larger mass of texts, and of a more satisfactory character, could not have been secured, as these are so necessary for a clear understanding of the language, and to check information obtained in other ways. It is felt, however, that the material here presented affords a reasonably complete sketch of the main features of Chimariko, although certain details still remain obscure.

PHONETICS.

The vowel sounds occurring in Chimariko are i, e, a, o, u. As a rule the vowels are not short enough to be obscure, the only exception being in the case of e, written ε when obscure. Doubling of vowels or their extreme length, particularly in the case of a and o, is not uncommon, and the language is apparently

fond of combinations of two vowel sounds, separated by ', a faint glottal catch. The sound of ö, although occurring, is not common. There is some doubt as to whether long open è should not be written ä. A broad a or open o sound resembling English aw has been represented by å. Of all the vowel sounds, a is by far the most frequent. Nasalized vowels do not occur, and the infrequency of ä, ö, and ü, so common in the adjacent languages, as for instance the Shasta, is noticeable. The vowels may be represented as follows:

i	i		
ë	e	è	ë
å	a	å	
ö	o	ö	
ü	u		

In the consonants, the sonant group is somewhat more developed than the surd. A true b seems to be lacking, although an intermediate sound, between surd and sonant, occasionally occurs. Of the two sonants g and d, neither is common initially, the latter perhaps never so occurring, and generally being found in combination with n as nd. The velar surd stop q is of moderately frequent occurrence, but its corresponding sonant is absent. Nasals are represented only by n and m, ñ(ng) being absent. The surd l sounds common in the languages adjacent, are absent, although ordinary l is common. There are apparently two r sounds. Besides the ordinary, rather strongly trilled r, there is a velar or uvular r, almost equivalent to spirant guttural x. T followed by r seems to be a sound similar to tc, as one was often written for the other. A single instance of the use of an interdental, ð, has been noted. The consonants in Chimariko may be shown as follows:

q			x
k	g	k ¹⁰	
t	d		s, c (=sh) ð ¹⁰
p	b		n
ts, tc	dj		m
		l, r, r	
		y; w; h, ';	

¹⁰ It is not certain whether ð represents a stop or a spirant. Several California languages possess a t whose interdental quality causes it to resemble English th. The character ', whether following k or another sound, indicates aspiration.

INITIAL SOUNDS.

Although all the simple vowels occur initially, e and especially o are rare, a being by far the most common. The tendency for words to begin with vowels is only moderately strong, perhaps one-fourth falling into this class. Of the semi-vowels, y is initial but rarely. Of the consonants, g, d, b, and r do not occur initially, and l and n are rare. The most frequent initial consonants are h, k, q, tc, x, p, s or c, m, t. Syllables begin most usually with a consonant or double consonant.

TERMINAL SOUNDS.

All vowels except o have been found to occur finally, u and e however being rare, and a by far the most common. Vowels are terminal sounds in perhaps three-fourths of the words noted. Of consonants, the only ones which rarely appear finally are b, q, x and h. The most common are n, r, l, and t. Syllables very frequently end in a consonant, and the typical monosyllabic stem is formed of either consonant-vowel, or consonant-vowel-consonant.

DIALECTICAL DIFFERENCES.

In one point the material secured from the informant Friday differs rather regularly from that obtained from Mrs. Dyer. Very generally l was used by the former, where r was heard from the latter. There was also a less frequent substitution of s for c. The fact that Mrs. Dyer had but very few teeth may in part account for these differences, but in not a few cases the same person would speak the word sometimes with r and sometimes with l, or the sound would be very doubtful, as between the two.¹¹ The difficulty was most noticeable where the sound was terminal. It is possible that there may have been a real dialectic difference, but the opportunity of determining this point with any certainty was lacking, owing to the fact that Mrs. Dyer represents one of the two last surviving members of the stock, and Friday is not a native Chimariko.

¹¹ This was also the experience of Dr. A. L. Kroeber, who at times found difficulty in distinguishing d from l and r, though he states that Friday frequently spoke l where Doctor Tom, another informant, used r.

COMBINATIONS OF SOUNDS.

Combinations of vowels are frequent, and several diphthongs are in use, as ai, ei, oi, öi, au and eu. Consonant combinations occasionally occur at the beginning, and less frequently at the end of words, the initial combinations noted being tq, tx, trx, px, sr. Combinations of two consonants within words are very common. In such combinations there is wide latitude as a whole, although the following restrictions may be noted. Both q and x are unknown as initial members of combinations. Of the sonants b, d, and g, the first is never, and the others very rarely first members, and the labials are also, as a rule, unusual in this position. Combinations of three consonants are not wanting, the following having been observed: ntx, ndr, mtx, mpx, trq. Combinations of consonants at the beginning of syllables occur quite frequently, tr, tx, tex, kl, km, and px being the most common.

INFLUENCE OF SOUNDS ON ONE ANOTHER.

Chimariko is in accord with many of the languages of Northern Central California, in that there is little apparent modification of sounds through juxtaposition. There is a slight tendency for the connecting vowel between the pronominal prefix and the instrumental prefix, or the pronominal prefix and the verbal stem, to show some relationship to the vowel of the stem. This is, however, noticeable only in the case of o and u and perhaps a stems. In these cases, the connecting vowel is either the same as that of the stem, or near it in the regular vowel series. Such instances are retroactive. In other cases, the influence is proactive, the vowel of the negative prefix being assimilated to the vowel of the pronominal prefix, where this changes in the first person plural, as tcaxawini, I am old, teoxowini, we are old. So far as consonants are concerned, euphonic and other changes in sound are not of very common occurrence. The following are the more important of those noted. K is sometimes softened to x, owakni becoming oxaxni, and is generally elided before x, as in yeta(k)xani, I shall sing. One instance occurs where x is replaced by w: ixusni, I blow, qowusni, ye blow. For euphony, m is sometimes inserted after a before d, x, or g. In some cases,

g changes to x after tc. There are a number of instances where one stem-consonant may be replaced by another without apparent change of meaning, as: mum, muk; sum, sux; sim, six; am, ak; teut, teuk; pen, hen; pat, hat. In these cases t and m are replaced by k or x, and p by h. Contraction occurs not uncommonly, as in yaatciman for yayatciman; natcidut for noatecidut; -wax, -wak, -wok, -wauk for -watok.

SUMMARY.

In general Chimariko may be said to be simple and regular in its phonetics. It is not so smooth and soft as are Maidu, Wintun, and Yana and some other languages of the Central Californian area, but is considerably more so than the Shastan languages, and those of Northwestern California. The relative absence of sonants and spirants, and of velars and laterals, is characteristic. The considerable frequency of consonant combinations renders the language less transparent in structure than the Maidu or Wintun, but the slight degree of phonetic modification saves it from any considerable obscurity.

REDUPLICATION.

As compared with some of the adjacent languages, Chimariko makes comparatively little use of reduplication. Employed little if at all as a grammatical form, it occurs only sparingly in the names of a few birds, animals, and plants. In the case of the bird names, most, if not all, show clearly onomatopoeia. Color adjectives, it is interesting to note, do not appear to be reduplicated. The following cases of reduplication have been noted:

a'a, deer	himimitcei, grouse
pipilla, chipmunk	lalo, goose
tsokokotci, bluejay	teèitcèi, buzzard
xaxateèi, duck	tsadadak, kingfisher
yekyek, hawk.	hutatat, crane
masomas, red-salmon	

COMPOSITION.

Investigation of the processes of composition and derivation for purely etymological purposes, does not reveal a very extensive use. The following cases illustrate the principle examples noted:

āqa, water
 āqa-qot, āqa-kat, river ("at the water"?)
 aqa-rēda, aqa-teeta, ocean (probably "water-large")
 aqa-xatsa, spring, "water-cold"
 apu-n-aqa, "fire-water," whiskey
 teitci-āqa-i, "manzanita-water," cider
 aqa-matcitsol, water-fall, "water-dust"

 asi-n-alla, sun, day-sun
 himi-n-alla, moon, night-sun

 hi-pxa, intestine
 hi-pxa-dji, skin, bark

 ama, earth, place, country
 ama-yāqa, sand
 ama-idatci-ku, nowhere
 ami-texamut, earthquake

 wec, antler
 wec-naqalne, spoon

 tira, di'la, bird
 tira-cela, teila-tcele, blackbird

 -sot, eye
 -so-xa, tears (eye-water?)
 -sot-nimi, eyebrow
 -su-nsa, eyelash

 xuli, bad
 xuli-teni, left hand
 hō-akta-xoli-k, lame
 hisi-kni, good
 hisi-deni, right hand

 -kos-, to blow
 i-kos-eta, wind

 apu, fire
 apu-n-aqa, fire-water
 apu'-natxui, fire-drill base
 apo-teitpid-aktca, smoke-hole

 tcim-ar, person, Indian
 tcim-tukta, white man

 acot-n-o-umul, "winter-salmon," steelhead
 umul-itcawa, "salmon-large," sturgeon

 pa, to smoke
 oni-pa, pipe

atexu, net
 atexu-nde, rope
 a'a, deer
 a'eno, aanok, elk
 am, ama, eat
 ame-mtu, hungry
 hime, himi, night
 hime-tasur, hime-tacus, morning
 himi-n-alla, moon
 hime-da, to-morrow
 himok, evening
 himok-ni, night
 himoq-anan, noon
 himi-santo, "devil"
 itri-, to grow
 itri, man
 itri-lla, boy
 itri-neülla, old man
 itci-la-i, my father
 itra-xaid-eu, chief
 itri-dusku, old maid

Other instances appear in the Chimariko-English vocabulary, in which derivatives are grouped under stems. Compare there, for instance, teemu, sky, tca, hand, txa, leg.

In several of the above instances, an -n- appears between two nouns that are joined in composition: apu-n-aqa, asi-n-alla, himi-n-alla, acot-n-o-umul.

Some verb stems are identical with body-part terms that execute the action of the verb.

cam, sem, ear, or to hear
 tu, wing, feather, or to fly
 pen, tongue, or to lick

Derivation is by suffixes, of which the most important are:

-alla, -illa, -olla, diminutive, especially on names of animals:
 xar-illa, xal-ala, baby
 tciteam-illa, apxante-olla, fox
 hēmox-ola, jack-rabbit
 ipūit-ella, bluebird
 itr-illa, boy
 itrinc-illa, old man
 cunh-illa, old woman

punte-ülla, girl
 ööl-ulla, bachelor
 o-ëlla-i, my son
 mas-olla-i, my daughter
 ite-illa-i, my father
 mag-olla-i, my uncle
 tcisum-ulla, orphan
 päsindjax-ola, water-ousel
 pip-illa, wis-illa, chipmunk, beaver(?)
 poq-ella, cooking basket (pok, to wash)
 cite-ella, site-ela, dog (cite-iwi, wolf)
 cid-ulla, a spring
 tumtit-ella, swallow
 aw-illa, who(?)
 maidjahute-ulla, Yocumville

-na, tree, wood, stick, bush, plant:
 apü'-na, fire-drill, lit. fire-wood
 axae-na, pukteä-na, chaparral
 ētxol-na, madrone
 haqēw-iná, sugar-pine (haqēu, the cone)
 hau-na, tinder
 hawu'-una, grass
 hepüitci'-ina, live oak
 kipi'-ina, fir
 müne'-na, black oak (muni, the acorn)
 mutuma-na, redwood (mutuma, canoe)
 qapu-na, deer brush
 ipxadji'-ina, trüpxadji'-ina, maple
 paktö'-na, alder
 tèutèu-na, fern
 tseli-na, gooseberry bush
 tcimia-na, serviceberry bush
 tcitea-na, manzanita
 tsuna-na, digging stick
 xaxec-na, poison oak
 yaqä-na, white oak
 yutxü-na, tan-bark oak

-eu, forms nouns from verbal stems:
 aqed-eu, wild oats
 ahat-eu, dentalium
 axäd-eu cat's cradle
 hä'-eu, mortar basket
 haq-eu, sugar-pine cone
 häm-eu, food (am, ama, eat)
 habukéd-ëu, slave
 hekot-ëu, tattoo
 hiëktcand-eu, woman's skirt
 hitcumüdad-ehu, cup and ball game
 ho'-eu, board

hohankut-eu, fish spear
 hâp-éu, acorn soup
 hâsunwed-eu, spear
 isekdâd-iu, tongs
 itraxaid-eu, chief
 petson-eu, grass-seed
 trémamute-eu, thunder
 teen-eu, acorn-bread
 trun-eu, belly
 xâpum-eu, bow

-ktca, -uktca, -gutca, instrument or object for. As all the forms obtained begin with a vowel or h, it seems that they contain the pronominal prefix of the third person.

apo-teitpid-akta, smoke-hole
 atcib-uksa, arrow-flaker
 haim-uksa, ham-ukteu, ax
 hamamé-gutca, fish-line, hook
 hâma 'an-aksia, table (ama, eat)
 hâteinâr-utsa, bed
 hax-aktca, deer trap
 hêmuim-ektsa, split stick rattle
 hêuma-kutca, grass game
 hiâsmai-gutca, paddle
 himi-gutca, sling
 himinid-uktsa, red lizard
 hipun-akta, button
 hisâamad-aksia, window
 hiüxi-gutca, saw
 hiwoanad-atsa, chair
 hose-kte, hâsus-akta, quiver
 hâtsi-kte, fire-drill (hatsir, make fire)
 hâtsi-na-ktca, cedar (-na, wood)
 ixa-gutca, thief
 ixod-akta, clock
 opum-akta, storage basket

-ar:

teim-ar, man
 punts-ar, woman
 at-ar, fish-spear (at, to hit)
 kos-ar, crane

Perhaps also:

tsat-ur, grasshopper (tsat, fishweir)
 akwec-ur, gray squirrel
 tsabok-or, mole
 pis-or, quail
 himetas-ur, morning

-xol, -xal, -xul:

matcits-xol, or matre-pa, dust
 aqa-matcits-xol, waterfall

pate-xal, cocoon rattle

t'amite-xul, red ant

pête-xol, hawk

sap-xel, spoon

êt-xol-na, madrone-tree

-tcei, on names of animals, especially birds. The syllable preceding the suffix is usually reduplicated, and therefore probably often onomatopoeic:

himimi-tcei, grouse

xaxa-tcei, duck

tcukuku-tcei, owl

konana-tcei, woodpecker

trèlek-tcei, humming-bird

tsokoko-tcei, blue-bird

êxoi-tcei, otter

qèpxami-tcei, fisher

qèrek-tcei, humming-bird

-tada, suffix of tribal names:

maitrok-tada, Hyampom people

qatsidûwak-tada, Arcata Wiyot

hâdinakteo-hâda, Cedar Flat, a place (hâtsinaktea, cedar)

-dji, **-dje**, local suffix:

âqi-tee, Salt Ranch (aqi, salt)

tsüdamda-dji, Burnt Ranch

paktôna-dji, Patterson's (paktô'na, alder)

maidjatcû-dje, Cecilville (maitra, a flat or bench)

hitüai-dje, Willow Creek

and many others given in the list of place names in the vocabulary.

-ma, **-mu**, on place names:

tcitean-ma, Taylor's Flat (tcitca-na, manzanita)

tcintxap-mu, Big Flat (tcintcei, sun-flower)

tranqo-ma, Hyampom

hisaë-mu, Weaverville

-matci, on names of seasons:

ahan-matci, summer

kicu-matci, spring

kicu-matci, spring (kisum, crane)

qâ-suk-matci, when

-okut, privative:

aquye-ckut, tail-less

itra-ckut, handless

hu-po-ckun, footless

puntsarie-ckut, wife-less, bachelor

itri-d-usku, old maid

-gu, **-ku**, negative; perhaps also indefinite:

xani-gu, by and by

curai-gu, some time ago (sul, long ago)

pateeam-ku, something (patci, what)

patei-gu, no

amaidatei-ku, nowhere

-da, on terms of direction:

wise-*da*, down-stream
wai-*da*, up-stream, east
qadai-*da*, south
xunoi-*da*, north
teem-*da*, across stream
tranmi-*da*, down-stream

Possibly also:

hime-*da*, to-morrow

-'i, on terms of color and other adjectives, both syllables of the stem showing the same vowel:

teele-*'i*, black
mene-*'i*, white
wili-*'i*, red
söte-*'i*, blue (?)
tono-*'i*, dull
mata-*'i*, clean
cupu-*'i*, sharp

-in, *-n*, *-ni*, on adjectives, is evidently the verbal suffix indicating present or incomplete action:

atexum-*ni*, dry
elox-*ni*, hot
hadoha-*n*, straight
hēmudadja-*n*, bitter
hiqūi-*ni*, sweet
hisik-*ni*, good
hiteu-*n*, hiteū-*ni*, long, high
hogatā-*'ni*, square
hukēna-*n*, deaf
hutcolana-*n*, empty
huteula-*n*, low
quoyo-*in*, sour
kumite-*in*, all
lo'ore-*n*, soft
liyu-*in*, smooth
nodaduh-*ni*, rough
pepe-*'in*, thick
p'ele-*'in*, crooked
tqe'er-*'in*, thin
teele-*'in*, dirty
teuxunm-*in*, deep
texale-*n*, light
xē'ire-*n*, xerē-*'in*, narrow, wide
xodala-*n*, poor
xuiteula-*n*, short

For grammatical purposes, affixation is chiefly used. The following list of affixes comprises those which have been determined with any certainty:

A. PREFIXES OR SUFFIXES.

Pronominal:

tc, first person singular. Prefixed or suffixed as subject of intransitive verbs, with adjectival stems. Prefixed as object of transitive verbs. Prefixed as possessive, with nouns where possession is inherent.

i, y, first person singular. Prefixed or suffixed as subject of intransitive verbs, with verbal stems. Prefixed as subject of transitive verbs. Suffixed as possessive with nouns where possession is accidental.

m, mi, second person singular. Prefixed or suffixed as subject of intransitive verbs. Prefixed as subject or object of transitive verbs, or as possessive with nouns where possession is inherent. Suffixed with nouns where possession is accidental.

n, second person singular. Imperative. Prefixed.

h, ', third person singular and plural. Prefixed (as h) or suffixed (as ') as subject of intransitive verbs. Prefixed as possessive with nouns where possession is inherent.

teca, teo, first person plural. Prefixed or suffixed as subject of intransitive verbs, with adjectival stems. This suffix is distinguished from singular tc- by change of vowel. If the singular has a as connecting vowel, the plural has o, and vice-versa. Prefixed as object of transitive verbs.

tce, first person plural. Suffixed with nouns where possession is accidental.

ya, we, w, first person plural. Prefixed or suffixed as subject of intransitive verbs, with verbal stems. Prefixed (ya-) as subject of transitive verbs.

q, qo, qe, second person plural. Prefixed or suffixed as subject of intransitive verbs. Prefixed as subject or object of transitive verbs. Suffixed as possessive with nouns where possession is accidental.

Affix used with verbal stems:

x, g, k. Negative affix, with variable connecting vowel. Used either as prefix or suffix, or both.

B. PREFIXES.

Instrumental, with verbs:

a-	with a long object
e-	with the end of a long object
ma-	?
me-	with the head
mitci-	with the foot
tc-	?
teu-	with a round object
tu-	with the hand
wa-	by sitting on(?)

C. SUFFIXES.

With pronominal stems:

-owa	Combined with the independent pronouns of the first and second persons to form the inclusive and exclusive first person plural.
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With nominal stems:

Locative, instrumental.

-dan, -danku	ablative
-mdi, -mdu	instrumental

Miscellaneous.

-hni	many
-tan	many
-rotpin	only a, just a
-gulan	merely, only (Cf. negative affix -g)
-abo	also, too

With verbal stems:

Ideas of motion or direction.

-dam, -tam, -ktam	down
-kma	into
-knak	into
-ha	up
-hot	down
-lo	apart(?)
-mi	down(?)
-puye	around, about
-ro	up
-sku	towards
-smu	across
-tap	out
-tpi	out of
-usam	through
-xun	into

Modal, temporal.

-ak	completed action, past
-n, -ni, -in	incompleted action, present
-sun	present. Used apparently as the auxiliary verb to be.
-xan, -gon	future. (Former with verbal, latter with adjectival stems.)
-soop	conditional
-dialhin	dubitative
-hun	continuative
-pum	iterative
-wet	continuative
-teai	desiderative(?)
-eyè	reflexive
-ye	interrogative

-a	interrogative
-pu	interrogative
-da, -ida, -inda, -tinda	present participle

Miscellaneous.

-tei	Used to indicate plurality, generally of the object, but occasionally of the subject.
-nan, -an	A general verbal suffix of uncertain meaning, possibly temporal (Cf. -ni, -in).

With all classes of stems:

-ot, -ut, -op	A suffix apparently with an intensive, or emphatic meaning, such as indeed, really, in truth. It is used with nominal, pronominal, verbal, adjectival, and adverbial stems.
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The above list brings out clearly several features of importance in regard to the Chimariko language. In the first place, it will be seen from the series of pronominal affixes, that these are by no means regular in position, appearing sometimes as prefixes, sometimes as suffixes. It is possible that in some cases they are also used as infixes. This variability of position of the pronominal elements with regard to the verbal stem is a feature also found developed among the Shastan languages, which adjoin Chimariko on the north, and differentiates these two languages from those which, like Washo, Chumash, Southern and Northeastern Maidu, have the pronominal elements in an invariable position. Although there seems to be a strong preference for prefixation, there are yet a large number of verbs which take the prounoun suffixed. No logical reason is apparent for the distinction, such verbs as to sit, to work, to dance, to run, to eat, and others, prefixing the pronominal elements, whereas to bleed, to grow, to die, and so on, take them suffixed. The lack of any logical division is shown still more clearly in the verbs indicating condition or state. Some, as to be good, to be bad, to be old, have the pronominal elements prefixed; others, as to be hot, to be cold, to be strong, suffix them. Dry belongs to the first class, and wet to the second. The employment of varied position in the pronominal affixes, to indicate two forms of possession, is interesting. Where possession is inherent, the elements are prefixed, where accidental, suffixed.

A further feature brought out by the list, is the great paucity

of nominal suffixes. Chimariko not only lacks such indications for grammatical cases and for number, but also is almost destitute of locative endings. An instrumental suffix it has, to be sure, but of locatives the only one noted is an ablative; there is apparently no general locative. In this paucity of locative suffixes, Chimariko lies at the other extreme from the majority of the languages of Central California, which possess a considerable development of this class of suffixes. Even the neighboring Shastan languages, although having fewer locatives than Maidu and Washo, still exceed Chimariko in this particular.

The considerable development of verbal instrumental prefixes, places Chimariko in this respect in agreement with Washo, Maidu, Wintun, and the Shastan languages. As is usual, the suffixes of motion precede those which are modal or temporal. In general, the large preponderance of suffixes over prefixes places Chimariko in the class of suffixing languages.

An interesting feature of the language is presented by the emphatic or intensive suffix -ut, -ot. It is used with the pronominal stems to form the independent pronouns, which are rarely used except for emphasis, or where the sense is doubtful. These may therefore be translated I indeed, I myself, and so on. With nouns, this suffix is used generally to mark either the subject or the object as the most important in the sentence, as, *citeela hitratinda puntsal-ot*, the dog bit the *woman* (not man); *ümul-op yekotpumni*, *salmon* (not deer) I kill. In some cases, curiously, it is used with both subject and object, and in others entirely omitted. With verbs, its purpose is similar, to emphasize the verbal idea above any other in the sentence, as, *tcimal-ot hititcex-ot pusúa man broke* (not cut, burned) the stick. With adjectives and adverbs it also intensifies the idea contained in the word to which it is added, as, *qa'a trēwil-ot nahak*, stone *large* bring me; *citel-op yekoxan himet-op*, *dog* I will kill *to-morrow*.

PRONOUN.

Chimariko, differing from a large number of languages in California, belongs to the class of incorporating languages. There are thus two forms for the personal pronoun, the independent and the incorporated.

INDEPENDENT PERSONAL PRONOUN.

In general, as already stated, the independent form is rarely used. A complete paradigm can not be given, as it proved impossible to get from any of the informants the second and third persons plural, they invariably using either the numeral two, or some word equivalent to many or several. So far as obtained the forms are as follows:

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	nōut	nōutowa (excl.) mamutowa (incl.)	nateidut
2.	mamut		
3.	hamut		

It will be seen that, as in so many American languages, the pronominal stems of the first and second persons are based on n and m. The independent forms are derived from the stems nō- and mam- by the addition of the emphatic suffix -ut. The form given for the third person is only rarely used, a demonstrative form, pamut, paut, pât, generally taking its place. Although the material secured is not entirely clear on this point, it is probable that there are, in addition to a simple plural formed by the addition of what is apparently a plural suffix -ate, also both an inclusive and exclusive form, derived from the first and second persons singular. On the other hand, it is possible that these two forms are really the first and second persons dual.

DEMONSTRATIVES.

Two demonstratives are known with certainty. These are formed with the stem qè-, near the speaker, here; and pa-, at a distance, there. These stems take the intensive suffix -ut, becoming thus qèwot, qât, this, and pamut, paut, pât, that.

INTERROGATIVES.

The interrogative pronouns are derived mainly from a single stem qo-, qâ, and are as follows:

qomas or awilla	who
qâtei or pâtei	what
qomalla	where
qosidadji	why
qâsuk	when
qâtala	how many
qâteu	how far
qâtramdu	how often

NOUN.

CASE SUFFIXES.

As might be expected from its being an incorporating language, Chimariko shows no trace of any syntactical cases. Locative and instrumental suffixes are largely lacking also, their place being taken in part by a small number of postpositions. The suffixes of locative or instrumental meaning derivable from the material at hand are only two: -dan, -danku, a general locative or more commonly ablative, and -mdi, -mdu, instrumental.

NUMBER.

Number is not indicated in the noun, and no variation for number is made when nouns are used with numeral adjectives. There are, however, two suffixes sometimes used to indicate a collective. These are -hni and -tan, as in qā'ahni, a lot of stones, many stones; itritan, a crowd, a lot of men. The latter suffix seems to be a shortened form of hètan, many.

POSSESSIVE.

The possessive is formed by affixing to the noun the proper pronominal stem. Two classes of possession are recognized, accidental and inherent. In the former, the pronominal elements are always suffixed, and are -i, -mi, -ye, -ida, -tce, -qe, -ye, -ida; in the latter they are always prefixed, and are tc-, m- h-. It will be seen that the same form of the pronominal element is used thus for inherent possession as is employed in intransitive verbs with stems indicating a quality or condition. Quality or condition may thus be thought of perhaps as more inherent in the subject than are motion or action, on stems denoting which the same pronominal elements are used as to indicate accidental possession. Examples of the use of the two forms are:

Accidental:

masomas-i	my red-salmon	āwai'-i	my house
masomas-mi	thy red-salmon	āwa-mi	thy house
masomas-ye	his red-salmon	āwa-ida	his house
masomas-itce	our red-salmon	āwa'-itce	our house
masomas-qe	your red-salmon	āwa-qe	your house
masomas-ye	their red-salmon	āwa-ida	their house

Inherent:

teū-po	my foot	teū-sam	my ear
mū-po	thy foot	mī-sam	thy ear
hū-po	his foot	hi-sam	his ear

Some question arises as to the two forms used in the third person where possession is accidental. The suffix -ye seems to be merely the interrogative, often found in use with verbs, so that this form should be translated: "is it his?" The use of -da on the other hand offers much difficulty. This suffix is, in its uses, far from clear, although its normal force, as used with verbs, is participial.

VERB.

The discussion of the verb may best be taken up under two headings, first the various affixes used for syntactical or etymological purposes, and second the stem and such modifications as it undergoes.

PRONOMINAL AFFIXES.

First in importance are the pronominal affixes. As stated in speaking of the pronoun, the independent forms are rarely used, and the subject and subject-object relationship is expressed instead by incorporated forms.

In the intransitive, the pronominal affixes show some variety of form, and a rather puzzling irregularity of use. The affixes in question are as follows:

<i>Singular.</i>	<i>Plural.</i>
1. tc, i, y	tc, ts, ya
2. m, mi	q, qe
3. h, '	h

As compared with the independent forms of the pronoun, it is evident that there is correspondence in the second and third persons, the first person being on the other hand entirely distinct. A further difference lies in the apparent absence, in the affixed form, of any distinction between inclusive and exclusive plurals. In use these pronominal elements seem normally to be prefixed,

being so used in over seventy per cent. of the cases known. In the remainder of the instances they are suffixed, with one or two possible cases where they seem to be infixes. From the small number of instances of this latter usage, however, it is not possible to be sure that the syllable following the pronominal element is really a part of the verbal stem. What principle determines the use of one or the other of these positions is obscure, such verbs as sing, work, be good, be blind, taking the elements as prefixes, whereas grow, die, be hungry, sick, take them as suffixes. One distinction can however be made, namely that verbs indicating action or movement invariably take the pronominal affixes prefixed.

It will be seen that two wholly different forms are given in both singular and plural for the first person. In the use of one or the other of these, there is a fairly clear distinction in use. The first type, *tc*, is never employed with verbal stems indicating action or movement, but with those, on the contrary, which indicate a state or condition. On the other hand, whereas the second form, *i*, *y*, is invariably used with the former class of verbal stems, it is also employed with the latter, but is then always suffixed. In most cases, there is no confusion between the two forms, *i.e.*, if the first person singular is *i* or *y*, the first person plural is *ya*. A few instances appear however in which this does not hold, and we have *i* in the singular, and *tc* or *ts* in the plural. In a limited number of cases also, either form may apparently be used, as *qè-i-xanan*, *qè-tee-xanan*, I shall die, *i-saxni*, *tea-saxni*, I cough. A phonetic basis is to some extent observable, in that *tc* or *ts* is never a prefix when the verbal stem begins with a vowel. As between *i* and *y*, it appears that the latter is always used before stems beginning with a vowel except *i*, whereas *i* is employed before stems beginning with *i* or with consonants. The first persons singular and plural are distinguished from each other, where the form *tc* is used, only by a change of connecting vowel already pointed out.

The pronominal elements as given, are, when used as prefixes, attached to the verb by means of connecting vowels. These, as stated in discussing the phonetic characteristics of the language,

often show some relation to the vowel of the verbal stem,¹² but this is noticeable chiefly in the case of o and u stems. The first persons singular and plural are distinguished from each other only by the change in this connecting vowel. As a rule, the first person singular is *teo* or *teu*, whereas the plural is *tea*. In one or two instances, however, this seems to be reversed.

The material collected to illustrate the use of the pronominal elements in the transitive verb, is unfortunately conflicting, and the lack of adequate text material here makes itself felt. In the transitive verb with nominal object the situation is clear enough. Here the pronominal elements used as subject are invariably prefixed, and are those used with the intransitive verbs indicating action or movement, *i.e.*, the first person appears always as *i*, *y*, or *ya*.

Where the object is pronominal, however, the usage is different, as the following table will indicate:

	<i>me</i>	<i>thee</i>	<i>him</i>	<i>us</i>	<i>ye</i>	<i>them</i>
<i>I</i>		<i>i-</i>	<i>i-</i>		<i>i-atci</i>	?
<i>thou</i>	<i>mi-, me-</i>		<i>mi-</i>	<i>mi</i>		<i>mi</i>
<i>he</i>	<i>teu-, tea-</i>	<i>mi-</i>	?	<i>tea-, ya-</i>	<i>qa-, qa-</i>	?
<i>we</i>		<i>ya-</i>	<i>ya-</i>		<i>ya-</i>	<i>ya-</i>
<i>ye</i>	<i>qa-</i>		<i>qa-</i>	<i>qa-</i>		?
<i>they</i>	<i>teu-, tea-</i>	<i>mi-</i>	<i>ha-</i>	<i>tea-</i>	<i>qa-</i>	?

From this it is clear, that in the first and second persons, only the subject is expressed by a pronominal affix, and that the same form is used as with the transitive verb with nominal object. In the third person, on the other hand, it is the object rather than the subject which is expressed by the prefix, which here, in the

¹² Much the same occurs in the possessive prefixes of the noun. The following are observed cases of the third person possessive on body part terms:

Vowel of prefix same as that of stem:

i: *hi-wi*, *hi-mina*, *hi-ni*, *hi-mi*, *hi-ki*, *hi-pel*, *hi-teipe*, *hi-pen*.

u: *hu-truneu*, *hu-txun*, *hu-tsu*, *hu-tu*, *hu-sot*, *hu-po*.

a: *ha-wa*.

Vowel of prefix differing from stem:

i: *hi-ta*, *hi-tanpu*, *hi-sam*, *hi-wax*, *hi-ma*, *hi-pxa*, *hi-pxadji*, *hi-txa*, *hi-txanimaxa*, *hi-taxai*, *hi-suma*, *hi-mosni*.

u: *hu-si*, *hu-santcei*, *hu-tanauundjatur*.

o: *ho-wec*, *ho-napu*, *ho-xu*.

e: *e-qa*, *e-quc*.

It will be seen that the connecting vowel of the prefix contrasts with the stem about as often as it differs from it, but the principle determining the choice of vowel—which is definitely fixed for each word—is not clear. Conditions in the verb are generally similar.

case of the first person as object, is the other form, that namely in *tc*. In some cases, where the first or second persons are the subject, the independent form of the pronoun is used outside the verb to indicate the object. In other cases the independent forms were not used, leaving the meaning apparently obscure. To some extent Chimariko in this respect resembles the neighboring Shasta, where also both subject and object are not always indicated by incorporated pronominal elements. In Shasta, however, this loss of definiteness is atoned for by the wide use of demonstratives, which do not seem to be in use for the same purpose in Chimariko. In this connection should be mentioned the troublesome suffix *-da*, *-ida*, *-inda*, *-tinda*. This is frequently used with verbs, and was at first thought to be perhaps a demonstrative, but seems on the whole most probably to be simply the participial suffix *-da*, combined with the suffix of the present tense, *-in*, *-ni*. Examples of the use of pronominal elements with verbal stems are given below.

Nominal object:

i-miteitni cītcela	I kick the dog
mi-miteitida cītcela	You kick the dog
hi-miteitni cītcela	He kicks the dog
ya-miteitni cītcela	We kick the dog
qo-miteit cītcela	Ye kick the dog
hi-miteit cītcela	They kick the dog

Pronominal object:

i-miteitni	I kick you
i-patni	I poke you
i-mamni	I see you
i-puimukni	I pinch you
i-miteitinda	I kick him
i-patni pamut	I poke him
i-mamni	I see him
i-puimukni	I pinch him
i-miteitnaci	I kick you
i-patnātci	I poke you
i-puimuknateci	I pinch them
me-miteitida	You kick me
me-patni	You poke me
me-puimukni	You pinch me
mi-miteitni	You kick him
mi-puimuk	You pinch him
mi-miteitida	You kick us
teu-miteitida	He kicks me
teu-hatni	He pokes me

teu-mamni	He sees me
mi-miteitni	He kicks you
mi-hatni, mi-hatinda	He pokes you
mi-mamni (?)	He sees you
tea-miteitinda	He kicks us
tea-puimuk	He pinches us
tea-mamni	He sees us
qo-miteitinda	He kicks you
qa-hatni	He pokes you
hi-miteitinda (?)	He kicks them
ya-mamni	We see you
ya-mamni	We see him
qo-mama	Ye see me
qo-mama	Ye see him
teu-mamtinda	They see me
mi-mamtinda	They see you

A feature of considerable importance in the structure of the verb lies in the apparent use, although rarely, of nominal incorporation, and possibly of complete incorporation of both subject and object pronominal elements. In the texts as obtained occur the forms *āpexadjit* and *āpisuxta*, translated respectively as "fire he steals" and "fire he throws away." The noun fire is *āpu*, and the verbal stems *-xadj*, to steal, and *-sux-*, to throw, occur frequently without any such apparent incorporation of nominal object. As these are the only clear cases, nominal incorporation is hardly a characteristic of the language. The tendency toward such forms may however be seen also in the words for wink and to shake the head, (*nu*)*sulaplap*, (*teu*)*maitsat*, the former incorporating the stem for eye (-*sot*-), the other that for head (-*ma*). A single instance of apparent incorporation of both subject and object pronominal elements occurs in the form *ye-mam-i-xan*, probably for *ye-mam-mi-xan*, I-feed(eat)-you-will, I will feed you. As the verbal stem here ends in *m*, it is difficult to tell whether the *i* really stands for *mi* or is simply euphonic before the future suffix.

REFLEXIVE.

The reflexive is indicated by the use of the suffix *-eye*, *-yiye*, *-èiyeu*, added directly to the verbal stem, the prefixed pronominal elements being the same as those used with the intransitive verb.

i-teut-èiyeu	I strike myself
mi-teut-èiyeu	you strike yourself
hi-teut-èiyeuuni pamut	he strikes himself

IMPERATIVE.

The imperative is indicated in the singular by a prefix *n-*, which always takes the same connecting vowel between it and the verbal stem as the second person singular indicative. The verbal stem is in most cases used without suffix of any sort. For the exhortative "let us" the prefix of the first person plural, *y-*, *ya-*, is used, the verbal stem being similarly without suffixes.

na-tak	sing!
ni-miteit	kick him!
ni-puimuk	pinch him!
n-ama	eat!
ya-texuai	let us fight!
ya-traxismu	let us run!
y-amma	let us eat!

FORMATIVE AFFIXES.

Apart from the pronominal and the modal and temporal elements, there are two classes of affixes used with the verb. One of these is instrumental in meaning, the other is used to modify the idea of motion contained in the verbal stem.

Ideas of instrumentality, as that the action is performed by the hand, foot, end of a long thing, and so forth, are expressed uniformly by means of prefixes. This is in accord with the usual rule of American languages, and with the usage of three of the stocks which are in close geographical proximity to Chimariko, the Shasta, Maidu, and Wintun. These instrumental prefixes are placed immediately before the verbal stem, and, so far as obtained, are as follows:

a-	with a long object
e-	with the end of a long object
ma-	?
me-	with the head
mitei-	with the foot
te-	?
teu-	with a round object
tu-	with the hand
wa-	by sitting on(?)

Examples:

ni-a-axiaxe	rub with long thing (side of?)
n-a-kluemu	knock over with bat
ni-e-kluemu	knock over with end of pole by thrust

ni-e-kmu	roll log with end of pole
ni-me-kmu	roll log with head, by butting
i-me-kluemu	knock over with head, butt over
ni-mitei-kluemu	knock over with foot, kick over
ni-mitei-knu	roll log with foot
ni-teu-kluemu	knock over with a stone, ball
ni-tu-kluemu	knock over with hand
ni-tu-kmu	roll log with hand
ni-tu-xiaxe	rub with hand
ni-wa-teexu	break by sitting on.

Modifications of the idea of motion expressed in the verbal stem are indicated uniformly by suffixes, and not by prefixes. The meanings of some of these suffixes are not as yet wholly clear, and it is probable that the list could be extended by further material.

-dam, -tam, -ktam	down
-xma	into
-xnak	into
-ha	up
-hot	down
-lo	apart(?)
-mi	down(?)
-puye	around, about
-ro	up
-sku	towards
-smu	across
-tap	out
-tpi	out of
-usam	through
-xun	into

Examples:

nu-tu'-xma	jump into
na-ar-ha	climb up
wak-ti-he-inda	they travel about
ni-s&p;-hot-mi	slide down roof
ni-tu-k-tam	roll down with hand
ni-tc-xa-lo	pull out tooth
hu-tsut-min	he flies down
hu-tut-puye	he flies around
hu-tsu-sku	he flies toward
ni-tu-smu	jump across toward
hu-tsu-tap-ni	he flies out
nu-tu-tpim	jump out of
nu-tu-tusam	jump, run under
ni-teuk-xun-mi	hammer into down (a nail)

TEMPORAL AND MODAL AFFIXES.

As in the case of the last group, ideas of tense or mode are uniformly expressed by suffixes, and these suffixes invariably follow any suffixes of motion where these are used. In the case of the future, the suffix follows the verbal stem or suffixes of motion when the pronominal element is prefixed, but comes after the latter in those cases where it is suffixed. In addition to those here given, there are several suffixes of which the meaning is still obscure.

-ni, -nin, -in, present, incompleted action:

i-mam-ni	I see you
teu-kei-ni	he hears me
södrè-i-ni	I bleed

-sun, present. Used apparently as the auxiliary verb to be.

-ak, -k, past, completed action:

amemtuin-ak	I was hungry
ya-hadan-ak	we were rich
ecomendum-qa-te-ak-cur	ye were cold then

-gon, -zan, future:

pala-tee-gon	we shall be strong
amemtu-tee-gon xani	I shall be hungry by and by
ye-hada-e-gon	I shall be rich
yo-wam-xanan	I shall go
hi-mum-han	he will run
ye-ko-xanan	I shall kill him

-da, -ida, -inda, present participle:

puntsari-da anowesta itrila	woman-being she whipped boy
imim-da i-txa-xni	I stop running (running I stop)
i-mam-ni samxun-ida	I saw him dancing
hi-samxun-inda ye-ko-n	I kill him while dancing (dancing I kill)
yo-xowin-tinda	ye being old, ye are old
i-miteit-inda	I (am) kicking him

-ye, -e, interrogative:

ma-ko-ye	are you going to kill me?
mi-ke'-e-ye	do you hear me?

-soop, conditional:

mi-mum-soop ye-nuwec-xan	if you run, I shall whip you
himeta hitak-soop yu-wam-xan	if it rains to-morrow, I will go
qè-soop	if (I) should die.

-dialhin, dubitative:

qe-te-ok-dialhin	perhaps I shall be sick (sick-I-perhaps)
mi-miteit-dialhin	you kick he may (he may kick you)

<i>-hun, -nihun</i> , continuative:	
ye-tak-nu-hun	I continue to sing
ye-man-hun	I continue to eat
<i>-wet</i> , continuative:	
i-mum-wet	I run all the time
ye-ma-wet	I eat continually
<i>-tcai</i> , desiderative:	
xo-wam-gu-tcai-nan	not-go-not-wish
<i>-pu</i> , interrogative.	
<i>-xa, -xo, -xu, -xe, -gu, -k</i> , negative:	
ma-xa-hada-nan	you are not rich
teo-xo-xu-nan	I am not fat
xe-tak-nan	I am not singing
pala-mi-gu-nan	you are not strong
me-xe-puimuk-unan	you are not pinching me

The negative is expressed in two ways, according as the pronominal elements are prefixed or suffixed to the verbal stem. In the former case, a prefix *xa*-, *xo*-, *xe*- is placed between the verbal stem and the pronominal element, and a suffix *-nan* added after the verbal stem or such other suffixes as there may be. The essential element seems to be *x*, the connecting vowel varying with that of the pronominal element and the verbal stem. In the first person singular intransitive, it is generally *xe*-, and the pronominal element is omitted. Where the pronominal elements are suffixed, the negative affix is combined with *-nan*, and is placed as a suffix following the pronominal element, the *x* being changed to a *g*, and the connecting vowel sometimes dropping out, resulting in the form *-gnan*. In some cases, indeed quite frequently in the transitive verb, the negative affix appears twice, *xo*- or *xu*- preceding, and *-gu* following the verbal stem. Very commonly the apparently desiderative suffix *-tcai* is used with the negative, resulting in a form which may be translated "do not wish to."

VERBAL STEMS.

In a limited number of instances, a different verbal stem is employed in the plural from that in the singular. Not infrequently, however, informants, on giving such forms, on closer questioning admitted that the singular stem might also be used, and that the variant stem first given for the plural might be

used also in the singular, *i.e.*, the two stems were merely synonyms. Only two cases were found which did not appear to be explainable in this manner, and the second seems only to belong partly to this category, inasmuch as the distinction holds good only in the present tense.

	<i>Singular.</i>	<i>Plural.</i>
Sit	-wo-	-pat-
Run	-mum-	-taxis.

The verbal stems which have been isolated in the analysis of the material collected, are both monosyllabic and polysyllabic. Many of the latter are probably derivatives, but it has not been possible to analyze them as yet. The great majority of stems appear to be monosyllabic.

Monosyllabic:

ap	get off horse	luc	shake, throw
ar	climb	mai	carry
at	strike	man	fall
ax	lose, get lost	maq	roast
bis	split	ma, ama	eat
dai	pay	mat	find
djek	go in a boat	mo	fall
hâ, hoa	stand	mu	make
hai	spit, vomit	mum	run
ham	carry	pa	smoke
hap	take down	pâk	burst(?)
hen, pen	lick	pat	sit
hue, xue, koe	blow	pim	play
koc	whisper	po	dig
k	roll	poi	sleep
kat	break, separate	pu	work
kè	understand	pü	shoot
ki	lean	pxel	twist
kim, gim	float, hang	qâ	die
kir	scratch	qi	carry on head
klu	slip, slide (Cf. lu)	qo	pour
kluc	knock over (Cf. luc)	qô	kill
kmu	make, do (Cf. mu)	qol	shatter
ko	talk	sâp	slide
kot	tattoo	sax	cough
ku	cut	sek	swallow
kut	keep(?)	sik, sim	accompany
lè	hiccough	cik	cover up
lot	mash	sit	sharpen
lu	drink	six	sweep
lus	drop	su	throw

sum	look for	teum	marry
ta	pull, tear	texua	fight
tak	sing	wa	go, travel
tös	break	whek	push
tot	bury	wō	cry
tu	fly	wo	sit
txax	abandon	xai	make
tra	spread out, tear	xadj, xatc	steal
teex	break in two	xđ	swim
tci, tcit	squeeze(?)	xu	whistle
teu	sleep		

Polysyllabic:

adap	grow	samut	stay behind
amē	hungry (Cf. am, ama, eat)	samxu	dance
mi 'ina, i 'ini	like, love	trahu	know
inada	wait for	wemtso	gamble
koru	bend	xaca	yawn
licru	lose	xatutu	snore
luli, luri	drop, fall	xaxo	pull
mamat	alive	xiaxe	rub
nook	recover	xota	watch
oru	reach up for		

Reduplicated:

tudu	jump	lolo	cut up
pupul	nod	potpot	boil
laplap,		xexe	sweep
raprap	wink		

ADJECTIVES.

Adjectival stems are commonly polysyllabic. The attributive and predicative forms are alike, and the former precedes the noun, whereas the latter follows. In their combination with the pronominal elements, some take these before, some after the stem, as pointed out previously, but no rule has been found for the varied use.

NUMERALS.

The numeral system of the Chimariko is quinary up to ten and then continues decimal. Six is 1-cibum, seven is 2-sbum, eight is 4-cibum, nine is 1-tcigu, ten is sa 'an-1, eleven is 1-lasut or 1-rasut, twelve is 2-risut or 2-lsut, thirteen is 3-risut or 3-ulsut, and so on regularly to twenty, which is two-ten, xoku-mtun

sa'anpun. Thirty is three-ten, xoda-m-tun sa'anpun, and one hundred is wood-one, pucua-pun. Numerals seem to be unchanged, and do not vary with things counted.

POSTPOSITIONS.

The paucity of locative suffixes in the noun is in part made up for by a few postpositions, which serve to point out locative ideas. But two have been tentatively identified, and their use may be seen from the following :

āwa xunoi yeaxu'nmxoxanan	house into I shall go
pusua hiya'talot teūmū	board it lies under

CONNECTIVES.

Chimariko is apparently rather destitute of connectives. In the text fragments secured, they do not appear at all, but the texts are clearly somewhat disjointed, and so do not serve as satisfactory material to judge from. The complete absence of connectives, however, seems to point to their comparative rarity.

ORDER OF WORDS.

The usual order of words is subject-verb-object, or subject-object-verb. In some cases, however, particularly when the subject is pronominal, the order is reversed, object preceding subject. In the transitive verb when the independent pronoun is used as object, the order is regularly subject-verb-object. When one of two nouns stands in a possessive relation to the other, the possessor always precedes the thing possessed.

CONCLUSION AND RELATIONS.

Compared with neighboring linguistic families, Chimariko occupies a somewhat intermediate position. In phonetic character it lies rather between the smooth, vocalic languages of the Central Californian type, and the harsher, more consonantal Northwestern type. In this respect it is like the Shastan family, and may be regarded on the whole as belonging to that group. In its use of incomplete incorporation and its lack of plural it also

resembles this type, but differs from it in its lack of syntactical cases, and its greater paucity of nominal locative suffixes. In common with the Shastan languages, and some of those of Central California, is its use of verbal instrumental prefixes. It will be seen, therefore, that Chimariko does not fall distinctly into either the Central or Northwestern morphological group, and may more properly be regarded as belonging to the Shastan type. In the general classification of Californian languages recently proposed,¹² Chimariko was placed with the Northwestern type, but it was stated that it showed less clearly than the others of that group the distinctive features upon which the group was based.

The considerable degree of similarity in grammatical and phonetic character between the Chimariko and the Shastan family, lends further interest and importance to certain curious features on the lexical side. Comparison of Chimariko with Hupa and Wintun shows practically nothing in the way of lexical resemblance, and in the case of Wintun at least, less than one might expect in the way of direct borrowing between two adjacent and friendly tribes. If comparison be made however with the Shastan family, a different situation is revealed, for between forty and fifty cases have been noted here, in which lexical correspondence is clear or probable. The similarities are found in words of varied classes, including parts of the body, animals, artificial and natural objects, and verbal stems. Further, a number of verbal instrumental prefixes and directive suffixes, and perhaps pronominal elements, show agreement also. So considerable a number of lexical similarities, and with so wide a range, brings up sharply the question how far such agreements are to be regarded as due to borrowing. That one language should adopt from another a few words is to be expected; but can the possession of common forms for such fundamental words as head, ear, mouth, tooth, tongue, man, woman, fire, water, deer, rattlesnake, and several numerals, and such verbal stems as to eat and to see, be explained on this basis? The explanation of borrowing here is made more difficult in view of the further fact

¹² Dixon and Kroeber, *The Native Languages of California*, Am. Anthr., n. s., V, 18, 1903.

that the larger number of similarities are not between Chimariko and its immediate neighbor the Shasta, but between Chimariko and the Atsugewi and Achomawi, members of the Shastan family, but separated from the Chimariko by the whole extent of Wintun and Yanan territory. As has been pointed out,¹⁴ the Achomawi and Atsugewi are lexically widely divergent from the Shasta, and in many cases Chimariko agrees with forms in Achomawi or Atsugewi where their stems differ wholly from Shasta. If borrowing is the explanation of these agreements, then we must assume that the Chimariko and Achomawi and Atsugewi were formerly contiguous peoples, since separated by migration. Such movements must have been however relatively old, as no traditions or other evidences of migration are observed. If, on the other hand, the similarities are regarded as of such character and number as to point to real genetic relationship, then we have another instance of the great degree of differentiation which has taken place within the Shastan family. That this is unquestionably great, is shown by both Achomawi and Atsugewi, and the problematical Konomihu, with which latter indeed, there are one or two agreements in Chimariko. The fact that, in spite of the close association of the Chimariko with the Wintun, there has been practically no borrowing, and that the phonetics and grammar of the Chimariko show close similarities with those of the Shastan family, makes the probability of real relationship much greater.

The following list illustrates the more striking instances of lexical agreement between the Chimariko and Shastan families:

	<i>Chimariko.</i>	<i>Shasta.</i>	<i>Achomawi.</i>	<i>Atsugewi.</i>
arm	-tanpu		lapau	rapau
armpit	cilēitecumuni		amdjilex	tumitcilēha
blood	cōtri			icurii
ear	-sam	isak	isat	
eye	-sot		a 'sa	
excrement	-waxni			wehki
head	-ma	-na (Konomihu)	lax	naxa
intestines	-pxa	ipxai	bitsxol	bitsxaru
leg	-txan	xatis		
liver	-ci	äpei		

¹⁴ Dixon, *The Shasta-Achomawi: A New Linguistic Stock, with Four New Dialects*, Am. Anthr., n. s., VII, 213-217.

	<i>Chimariko.</i>	<i>Shasta.</i>	<i>Achomawi.</i>	<i>Atsugewi.</i>
milk	ciira	itsik	etcit	atciska
mouth	(ha)wa	au	ap'bo	ap'bo
neck	-ki			op'ki
teeth	-tsu	etsau	itsa	itsau
tongue	-pen, -hen	ehena		
man	itri, itci	ie		
woman	puntsar	daritei		minridsara
ant	pelo'a		blamasa	
deer	a'a	adau, arau		
raccoon	yeto'a			toh'kaa
rattlesnake	qawu	xowatid	häuta	
wolf	citeiwi	teiwa	taimu	
acorn	yutri			yummi
willow	pate'xu		bas	patcu
day	ase	atai		asaiyi
fog	aptum		datumundji	
fire	a'pu			pah'yi
smoke	qe		maqets	
stone	qa	kwasunip (Konomihu)		
sun	alla		tsul	
water	aka	atsa	as	ats'si
winter	asoti		astsui	
arrow	sä		sat (arrow-point)	
bow	xapuncu	xau		
deer-trap	haxaktea			hateda
fishline, hook	hamamegutca	amai	damame	
spear	hasunwedeu		lasu	
soup-basket	poqela	yapuk		
two	xok'u	xokwa	hak	hoki
three	xodai	xatski	tsasdi	kiski
five	tsanehe	ètsa		tsanse
to eat	-am-, -ama-		-am-	-ammi-
to carry	-mai-		-mu-	
to cry	-wo-		-wo-	
to dent	-kxol-		-qol-	
to drop	-lus-, -lur-		-lup-	
to pull off	-pul-		-pil-	
to see	-mam-		-nima-	-ima-
with the foot	mitei-		tsi-	
with the hand	tu-			to-
by sitting on	wa-			we-
downwards	-mi		-mi-	-mi
across, through	-smu			-snu (into)
out of	-tap			-ta
I	te		s	s
thou	m			m
this	qe			qepi

In the present state of our knowledge of the extent to which borrowing has taken place in California at large, it is difficult to arrive at a definite solution of the question of the relationship of Chimariko with the Shastan family. The extent of the similarity in this case, however, points to the necessity of a thorough investigation of the whole matter of borrowing throughout the state. The question also involves the much wider one of the real limits of genetic relationship, in the need of determining the character and number of agreements which shall be regarded as essential to establish common descent.

TEXTS.

The following text fragments comprise all that was secured. The translation is often doubtful, but as a rule, that which was given by my informant has been given, with queries where the meaning is evidently wrong. The same word is often spelled differently in different places, it seeming better to give the forms just as they were heard at the time, rather than to attempt to reduce them to a common spelling. Not infrequently the text forms differ from those secured in the paradigms of grammatical material. Explanations and discussion of uncertain points are given in the notes. I have attempted to give a running translation of three of the tales, but they are so fragmentary and confused, that it is almost impossible.

I. THE SORCERER.

him'i'santo (Sorcerer)	haa'tpipta ¹	tcima'r	oha'tida ²	hako't ³
	he comes out	a person	shooting	magically he kills
pokelai'dop ⁴ basket	itexū'tdūxta ⁵ hiding it away	tcima'r	akodēe'nda	missing him
kowa'doknanda ⁶ he does not return	puntsar woman	wa'xni ⁷ went away	qowā'doknanda she did not return	ā'wa house
natiwa'mda ⁸ she went to	qowa'doknanda she did not return	hō'wadokta ⁹ she did not return	qē'wokinda ¹⁰ (?) said she was sick	
wa'xni went away	qowa'doknan ¹¹ she did not return	itse'xni she took	mūtu'm canoe	qâ'suk ¹² why
hoida'nda ¹³ did she not return	qowā'dokdanda ¹⁴ she did not return	mā'ta sweathouse	xunoi in	ateū'dat ¹⁵ he lay

itcūkar ¹⁶	wa'mdaanda ¹⁷	ūpo ¹⁸	wuqā'danda ¹⁹	owa'xtanda
drowned	he went off	track	(?)	he went off
howa'mtanda	hiwo'nda ²⁰	ima'mni ²¹	xūxwō'danapton	
he has gone	he stays	I see him	didn't look at him	
hiwō'mda	atcū'danda	pun	puntsa'ri	madē'patinda
staying	he lies down	one	woman	(?)
hama'mdanda	huwū'mxanan ²²	dime'da	xūno'mnitku	
he eats	I am going	tomorrow	Salmon River to	
amai'da	hūu'mxanan. ²³			
place	I am going.			

NOTES.

¹ ha-a-tpik-ta. The suffix -tpi, out of, seems sometimes to occur with a final k. The suffix -ta may be the participle. The stem is a.

² The stem -hat- also occurs in the following: nihatxa, poke; nohat'ōi, close window. -ida is the participial suffix.

³ Probably contracted from ha-ko-tinda.

⁴ Contracted from pokelaida-op. The suffix is the intensive.

⁵ This stem occurs also as -txat-. The suffix occurs also in himai'dukta, he carried it home. See note 6.

⁶ Ko is xo, negative prefix. -wa-dok, to return, from -wa-, -owa-, to go, and -dok a suffix apparently meaning backwards, or toward speaker.

⁷ Perhaps contracted from ōwa'xni.

⁸ Perhaps nātci-awamda, we go. The first person plural has not been found elsewhere without the intensive suffix -dut.

⁹ Probably participial.

¹⁰ This stem also occurs as qēdjok-, qēteok-.

¹¹ Shortened from qowa'doknanda.

¹² Interrogative of uncertain meaning.

¹³ Verbal stem here is obscure. Negative prefix ho- is xo-.

¹⁴ No explanation of the difference between -danda and -nanda could be secured.

¹⁵ The stem -teu- is also used for to sleep. The ending -t occurring quite frequently in the texts, after participial and other endings, is found but rarely in the paradigms secured. Its function has not been made out.

¹⁶ The stem here is -teuk-.

¹⁷ Abbreviated (?) from howam'danda.

¹⁸ Literally his-foot.

¹⁹ The stem appears to be qā-, which occurs also in nuqā'duha, lie on back, nuqā'ohunni, lie on belly.

²⁰ For hiwo'mda. The stem apparently also occurs as -wam-, as in iwa'mdaxanan, I'll stay. Owa-, -owam- on the other hand means to go.

²¹ Analyzed as i-mam-ni, i being the pronominal prefix of the first person singular, and -ni the suffix of the present tense.

²² Probably for howa'mxanan. The stem is owam, howam, with the future suffix -xan.

²³ See previous note.

II. THE FLOOD.

wai'da	howa'mda ¹	citce'lla	teitindo'sa	hitake'gon ²
Eastwards	going	dog	coyote	it will rain
hiko'se'egon	yū'triina	ma'wimuda'texun ³	teitindo'sawi	
it will blow	live-oak acorns	hold tight		coyote
yū'tri	ino'p ⁴	iko'tkut ⁵	teitindo'sa	exo'kut ⁶
live-oak tree (?)	it blew	coyote	blew away	dog
huhoada'ndat ⁷	nuwauk ⁸	pala'mixan ⁹	nuwau'k	iko'tee ¹⁰
he stood up	"Come back!	you shall be strong	come back!	blows (?)
citce'lla	pai't ¹¹	ā'wawum ¹²	la'mipukni ¹³	tcugu'teen ¹⁴
dog	he said	go back	you are weak	I do not want to
teitindo'sa	xowomgutcai'nan	yecko'xanan ¹⁵	awu'm ¹⁶	
coyote	I do not wish to go	I will kill you	let's go	
mowa'm ¹⁷	nuwa'm ¹⁸	po'lam	teitindo'sa	hawē'da ¹⁹
you go	go on!	alone	coyote	he was angry with
citce'lla	yā'texuai ²⁰	teitindo'sa	tcugu'teen	yuwau'mni ²¹
dog	let's fight	coyote	I don't want to	I'm going
amā'misudaye ²²	ā'mamiknati'nda ²³		yowa'mdaxanan ²⁴	
is that your place	that is not your place		I shall go	
yūwa'ktaktcai'nan ²⁵	citce'lla	xomi"inanan ²⁶	awakdaxa'n ²⁷	
I do not want to go around	dog	I don't like	let's go around	
mice'qe ²⁸	awakdaxa'n	mica'kui ²⁹	mago'lla ³⁰	
"miceqe"	let's go around	nephew	uncle	
husi'kdakteai'nan ³¹	yetcu'mdaxanan ³²	mice'qe	teitindo'sa	
he doesn't want to follow	I'm going to get married	"miceqe"	coyote	
howa'ktayanaxa'nan ³³	yetcu'mdan	ā'qiteu'kdamhut ³⁴		
I am not coming back	I am married	water flood		
tcetre'tcexanan ³⁵	qē'wot	te'a'ldan	ā'wu	ā'wa
we all shall die	this	metal	mountain	house
yawē'risam ³⁷	homō'xat ³⁸	ā'wa	yā'mut	omū'xan ³⁹
we make holes through	it fell down	house	we fix	all fell down
te'a'xadjisen ⁴⁰	qē'tce	nū'nū	aqiteu'kni ⁴¹	hita'kta ⁴²
all do not wish	die	(?)	water coming	raining
hita'kta	hipū'i ⁴³	itecuxu'nmit ⁴⁴	amēteatra'djixan ⁴⁵	hita'kta
raining	it snowed	it got deep	all will starve	raining
aqā'	hitcu'kni ⁴⁶	aqiteu'ksas	ē'ye(q)etcexa'non	pu'namar ⁴⁷
water	it came	water comes	all will die	not one

qudro'tpinan ⁴⁸	aqidju'tkun ⁴⁹	qèitei'yaxan	qâtus
left	water coming	all will die	Frog
puhi'tsedan ⁵⁰	qèitei'yaxan	qâtus	hidje'ktan ⁵¹
went about in boat	all will die	Frog	he went in boat
aqi'ktan ⁵²	hûnê'ri	aqi'ktan	tei'mar
he floated	Mink	he floated	people
me'matinda ⁵⁴	tei'mar	hupo'n ⁵⁵	te'a'txun
alive	person	his rib	bone
itxa'ndakutat ⁵⁷	ixotawè't ⁵⁸	te'a'txun	iwoxu'nmila ⁵⁹
I keep it	I look at it	bone	near sunset
xara'lma't'ta ⁶⁰	aumgilo'da	xaro'la	ûlè'di ⁶¹
baby find	in basket	baby	small
itxa'ndaguta'ndat ⁶²	hamè'u ⁶³	â'mat ⁶⁴	ha'ralolè'do
I keep it always	food	she ate	baby-small
puntsa'la ⁶⁵	olè'da	hiwo't ⁶⁶	pun i'tri
girl	small	sat	one man
tei'mar	xoku'lit ⁶⁸	ëpatma'mdat ⁶⁹	i'triop ⁷⁰
persons	we are two	we remain	that man
â'a	puntsa'la	amanû'da	i'tri
deer	girl	he fed	awa'nhut
dah'ta	etaxa'nat ⁷³	tei'mar	owelai'top ⁷⁴
born	many shall be	people	boy
mahinoi'yat	puntsa'la	teimar	etaxa'n
had children	girls	people	âqiteu'ktam
hinoo'kni	teo'tan	hamè'u	i'trihinda
(?)	(?)	food	qâ'tci
yû'tri	ameba'nda ⁷⁷	mu'në	hiâ'daptcehanda ⁷⁸
acorns	are plenty	black-oak	grass
amëbanda	ya'qa	amëba'nda	hë'cigo
are plenty	white-oak acorns	are plenty	hazelnut
tei'miana	amëba'nda	tei'tci	hatciani'nda
service-berry	are plenty	manzanita	are many
tsa'wi	ë'tjumunda ⁷⁸	amata'nda	ho'samhûnita'nda ⁷⁹
eels	are many	they ate	they danced
hë'uma'htanda ⁸⁰	hû'ktatandaman	owa'ktihëinda ⁸¹	tei'mar
gambled	many go about	they come	people
pohimta'nda	hosa'm	hûnidë'u	pohimta'nda ⁸²
they sleep	dance	(?)	they slept
			people

wa'ktixēinda ⁸³	hepata'nda ⁸⁴	ha'matanda	ha'madēu ⁸⁵
went about	they stayed	they ate	food
hitxa'itanda ⁸⁶	xema'non ⁸⁷	yuma'mxanan	xema'non
they finished	I am not eating	I'm going off	I am not eating
pomū'yen	howa'mgutcainan	qèdjo'knj ⁸⁸	hūtimhuktcai'nan
I'm sleepy	I'm not going	I am sick	follow I don't want to
nūwa'man	ā'wam	himollai'	mowa'mimi'ina ⁸⁹
you go	let's go	niece	you want to go.

NOTES.

¹ Probably participial.² The more common future suffix -xan is sometimes -gon, as here, and elsewhere.³ The verbal stem here is -imu-, to hold. The form is second person, future, the force of the suffix -atc being here obscure.⁴ The more usual word for tree seems to be at'a, atsa.⁵ The usual stem for "to blow" is -kos-, koc-, -kos-. This form -kot- appears again below, and also in hekoteu, tattoo-mark. The suffix -ku implies separation.⁶ Another form of the stem for "to blow," seen also in teoxū'xanan, I shall blow away, and in yoxun'ot, I whistle.⁷ The stem is -hoa-, -hā-; seen also in yohō'adaxanan, I shall stand up, nuhā'da, stand up!⁸ With the imperative prefix n-. -wauk is probably a contraction from -watok-. Other forms are -wok-, -wak-, -wax-.⁹ Pala- is the stem, -xan the future suffix, -mi the suffix of the second person singular.¹⁰ The suffix -tee appears also in such forms as moxolitee, you are bad, maxawintcei, you are old.¹¹ The stem here is pa-.¹² Probably the same stem as -owa-. Occurs also in natcidut ā'wam, we go, ya"aye, I go for, awu'm, let's go.¹³ One of the apparent cases of infix pronouns, la-mi-puk-ni. La- also occurs as la-i-dam-ni, I am tired, la-mi-dam-a, are you tired?¹⁴ Apparently from a stem -teai-, -tee-, to wish, desire. Seen also in such forms as xowā'mgutcainan, I won't go.¹⁵ The stem is -ko-. Ye- is the pronominal prefix of the first person singular, -xanan the future suffix.¹⁶ See note 12.¹⁷ Stem is -owa-. M- is the pronominal prefix of the second person singular.¹⁸ Imperative.¹⁹ The stem here is apparently -wē-, seen also in tcawē'pan, I am angry with you, mawē'ni, you are mean, surly.²⁰ This stem -texua'- is seen also in yetexua'xanan, I shall fight; mētexua', have you been, are you fighting?²¹ Y- is the pronominal prefix of the first person singular; the stem is -owa- and the suffix -ni is that of the present tense.²² Ama-mi-su-da-ye. Perhaps "place-your-being"; see under Pronoun, possessive.

²³ The -k- here is the negative.

²⁴ The use of the prefix -da with the suffix of the future is frequent.

²⁵ Probably contracted from y-uwa-tok-da-k-tcai-nan, the -k- being the negative. For -tcai- see note 14; -tok-, -ok is a suffix meaning backwards.

²⁶ The negative prefix xo-, with the stem -mi'inan-.

²⁷ See note 12. The -k- is here again negative.

²⁸ An exclamation characteristic of Coyote, and frequently used by him.

²⁹ Not the usual form, which is himollai.

³⁰ Either maternal or paternal apparently.

³¹ The stem is -sik-, seen also in yusi'mxan, I'll follow; mexasi'-mnate-xun, don't you follow. The prefix is that of the third person singular.

³² The stem is -teum-.

³³ The prefix h- is apparently the negative, which is more usually x-.

³⁴ Obscure. The same stem appears in niteu'ktam, to lie on ground, of a round thing; also perhaps in hiteu'kni, he drowns.

³⁵ Probably modified from teet-q&-tce-xanan. The use of tce- both before and after the stem -qe-, to die, seems intended to intensify the meaning, we all.

³⁶ The stem here is -mu-, appearing also in i'muxanan, I will fix. The prefix is that of the first person plural.

³⁷ The stem is -wer-, -wel-, seen also in hawe'lsamni, it goes through a hole.

³⁸ Translation doubtful. Probably homu'xat, from the same stem as ya'mu.

³⁹ See note 38.

⁴⁰ Translation doubtful. Apparently tea-xa-djisen, the stem -dji- being perhaps related to -tcai-, to wish, desire.

⁴¹ See note 34.

⁴² Probably participial. The stem -tak- seems to be homophonous with that for to sing.

⁴³ The stem is apparently -pui-, not to be confounded with -pu-imu- as in i-pui-mukni, I pinch (with-fingers-press, hold-tightly).

⁴⁴ Probably hi-teu-xun-mi-t. The prefix tau- indicates a bulky object. The stem -xun- appears also in nitceu'nmi, pound down a nail; notsoxu'nmu, bore a hole; ni'axunmutpu, put cap on pen, cover on box. The suffix -mi seems to refer generally to the ground, or motion downwards, as nya'tmi, a flat thing lies on ground; nuqa'ohunmi, lie on belly.

⁴⁵ See note 35. The two forms seem to be identical, except for the addition here of ame-, meaning hunger.

⁴⁶ See note 34.

⁴⁷ Pun is the numeral "one."

⁴⁸ Translation doubtful. The suffix -rotpin occurs in the forms pu'n-usrotpin, one left; xo'kosrotpin, two left.

⁴⁹ Probably aqi-teut-xan, for aqi-teuk-xan. See note 34.

⁵⁰ The stem seems to be -tse-, seen also in itse'xni, she took boat.

⁵¹ The stem here, -djek-, teek-, seems to be related to that in itse'xni.

⁵² Probably participial. Two explanations of this form seem possible, either aqi-k-tan, water-rolling (-k-, to roll, move over surface), or (h)aqi-k-tan, the stem -qik- being for -qim-, -kim-, seen in aki'mni, he floats.

⁵³ See note 35.

⁵⁴ Compare ma-i-mat-ni, I am alive; ma-mi-mat-a, are you alive?

⁵⁵ Po is elsewhere always used for foot.

⁵⁶ Stem is -mat- seen also in *ima'tni*, I find. Probably participial.

⁵⁷ Other comparable forms are, *miti'nda kutaxa'na*, shall you keep it; *icehe'nda kutaxa'na*, I shall keep it. *Itxan* is the word for leg.

⁵⁸ The stem is apparently -xota-, seen also in: *ixo'taxanan*, I shall watch; *yaxotai'yaxan*, we shall look for. The xo- does not seem to be the negative. The suffix -wet is in a continuative. Compare *imu'mwet*, I run continually; *yema'wet*, I eat constantly.

⁵⁹ If -wo- is the stem, this means to sit, as in *I'wo*, I sit; *hi'wotinda*, he sits. For -xun- see note 44. The ending is puzzling.

⁶⁰ Apparently a case of nominal incorporation, *xarala-himat'ta*, baby-he-finding. Another form for the noun was given as *xalü'la*.

⁶¹ Small is *ulə'da*. This is apparently run together in rapid speech with *hima't'ta*.

⁶² See note 57.

⁶³ Noun formed from the stem -am-, -ama-, to eat.

⁶⁴ The usual form would be *ha'ma*. The pronominal prefix of the third person is however quite frequently omitted. The final -t here and in other cases does not occur in the paradigms of verbal forms secured.

⁶⁵ From *puntaar*, woman. The suffix -la occurs in many names of animals and of relations, the form here being probably *puntsalla*, the interchange or equality of r and l being clearly marked in many words.

⁶⁶ See note 59.

⁶⁷ Derived from the demonstrative stem *pa*. Other derivatives are seen in *päteca'mku*, something; *pätcī*, what; *pä'tcigun*, no. The suffix -gun, -gut is the negative.

⁶⁸ Probably for *xoku'litea*. Cf. *tcima'rteca*, we are men, Chimarikos.

⁶⁹ The stem -pa- occurs also in *ya'patcen*, we stay with.

⁷⁰ The intensive suffix -op, -ot. Refers to the particular man previously spoken of.

⁷¹ The stem is apparently -pū-, to shoot. The xa- may be the negative, in the sense of not shooting, i.e., stalking, hunting, I stalk game being given as *yexapō'unu*. The same prefix (?) occurs apparently also in *nexadu'mxu*, cook, boil it!

⁷² The usual word for boy is *itri'la*. This same stem appears again in *ōwe'lula*, bachelor.

⁷³ From eta, many, with future suffix and final -t.

⁷⁴ See note 70.

⁷⁵ Literally "man-becoming."

⁷⁶ The only comparable form is *na'tap*, sift!

⁷⁷ Elsewhere the stem ame- means hungry.

⁷⁸ Perhaps connected with eta, many.

⁷⁹ The stem is -samxu-. Cf. *isa'mxuni*, I dance; *misa'mxuni*, you dance.

⁸⁰ The more common stem is -wentso: *hiwe'mtson*, he gambles.

⁸¹ In the paradigms secured, this is given as *owa'kni*, or *owa'ktinda*.

⁸² The stem is -po- or -poi-. Cf. *poi'mni*, I sleep; *pomu'yen*, I am sleeping; *poa'mnu*, are you sleeping?

⁸³ See note 81.

⁸⁴ See note 69.

⁸⁵ See note 63.

⁸⁶ The stem is apparently -txa-. Cf. *itxa'eni*, I stop, cease.

⁸⁷ Negative. Cf. *ma'mut maxa'mana*, you are not eating; *nā'teidut ya'xamanat*, we are not eating.

⁸⁸ Derived from the stem *qē*, to die.

⁸⁹ Compound form, from -wa-, -owa-, to go, and -mi'ina-, to wish.

FREE TRANSLATION.

Dog and Coyote were travelling eastwards. Dog said, "It is going to rain, it is going to blow. Hold tight to a live-oak tree." It blew, and Coyote was blown away. Dog stood there and called, "Come back, you shall be strong." Coyote did not wish to, for he was angry with dog. The latter said, "Let us fight," but Coyote declined. After some discussion they agreed to travel about, and get married. A flood was coming on, in which they believed they would be drowned, so they tried to make a metal(?) house, but it fell down. Water came, it rained and snowed, and all people were starved and lost. Frog was floating in a canoe, and Otter and Mink floated on the water. Frog found the rib of one of those who had been drowned. At sunset it became a baby, which was put in a basket. The girl baby grew up, and married Frog(?), and to them a child, a boy was born, and by and by there were many people. There was an abundance of food then, and people went about eating and dancing, and living as they do now.

III. THE UNSUCCESSFUL HUNTER.

č̄xpū'umut ¹	hako'nwadukta ²	hi'tcip	himai'dukta ³	
He hunted	he didn't kill	his thigh	he carried back	
hutrinē'u ⁴	imai'dukta	tca'koasun ⁵	ā'a	kogutxu'kni ⁶
intestines	he brought back	I'm good hunter	deer	you don't like me
i'trirok ⁷	aqa'	ya'aye ⁸	pu'ntsarop	yatcaxi'sxun ⁹
that man	water	I go for	that woman	they ran off
awa'tmun	axā'wayaguktcainan ¹¹	č̄wō'mut ¹²	i'triop	
went	did not want to come back	he cried	that man	
kuto'kkutcai'dananda ¹³	tcūm ¹⁴	tcūm	tcisi't	hacisē'nda ¹⁵
never coming back	(?)	(?)	I said	not following
č̄wo'maminda ¹⁶	i'triop	i'triop	č̄wo'munda	pu'ntsarop
still crying	that man	that man	crying	that woman
xomi"inanan	xowa'mgutcai'danan	uwi'r	ya'patcen ¹⁷	uwi'r
I don't like	I do not wish to go	(?)	we stay	(?)
ya'pa'en	xowa'mgutcainan	yowa'manda	xo'wadumgutcai'nan	
we stay with	don't want to go	I going	don't want to go home again	
awa'mai	yā'pat	hisi'k	teutcxē'mun	č̄lo'hni
(?)	(?)	good	(?)	(?)
xowa'mgutcaianan	teugu'teen	xomai'muktcainan ¹⁸	hi'midanda ¹⁹	
I don't want to go	I don't want to	I don't want to carry	it is heavy	
texale'gu ²⁰	imai'momen ²¹	xuxodaktei'nan ²²	xugonaktcai'nan ²³	
light-not	I carry	I don't want to watch	I won't talk to you	

teudi" ineman	(?)	teupi'tan ²⁴	xowa'mgutcainan
		my foot is sore	I don't want to go
moxoligē'ēūni ²⁵	tcū'itcxēmun ²⁶	xowa'mgutcainan	teumai'idan
you are no good	I drag away (?)	I don't want to go	I carrying
teuwa'xyen	ēxē'u	itcxū'enan ²⁷	yexō'yexanan ²⁸
(?)	shell	I like	I'll go and swim
imi" inan ²⁹	trā'wel	ūlē'tcida	hetcē'tcōi
I like	trout	little	suckers
yeko" oxan	ameqe'ēda ³⁰	ye'man	xatci'la
I'll kill	dying of hunger	let's eat	children
xēma'non ³¹	lū'in ³²	lūmi'ginā'ye	naupi'
I am not eating	I drink	don't you drink	(?)
ni'maqai	nitexu'cki	nō'mux ³³	nima'qai
roast it!	put it in fire	fix it!	roast it!
yē'man	mūkūwa'tkunat ³⁴	ice'mdamdan ³⁵	xē'ma'axanan
let's eat	you did not come	I have been listening	shall not eat
nā'ma	xēmaktei'nan	tcu'xoda'mdan	pohmu'mdan ³⁶
eat!	I don't want to eat	you look at me	sleeping
xama'nan	qō'ma	aqā'deu	komatrā'xni
not eating	grass-seed	grass-seed	yellow daisy
tcī'ntcei	tcexā'ma	kowateu'mxu	pē'tsoneu
sunflower-seed	a sort of flower	(?)	(?)

NOTES.

¹ See note 71, text II.² The stem is -ko-, to kill. Cf. yeko'xanan, I shall kill you. The suffix -duk is uncertain. Cf. xowa'doknanda, he didn't come back; itexu'tduxta, I hide it away. See following note and note 6, text I.³ Possibly a case of nominal incorporation, from (hi)tcipe, thigh and himai'dukta, carrying back. Cf. nimai'mu, you carry it! imai'muxan, I'll carry it.⁴ A nominal form in -eu, formed from a stem -tri- (?) of unknown meaning.⁵ Apparently from -ko-, to kill. This form is obscure, as the pronominal suffix tea- is not elsewhere used as subject of a transitive verb, but as object. Cf. pā'ut tea'kotinda, he kills me. The use of -sun which elsewhere has the force of the auxiliary verb "to be," is also unusual.⁶ The prefix ko- is probably the negative.⁷ Probably for i'triop.⁸ The stem is -a- (Cf. -wa-, -owa-). See note 1, text I.⁹ The stem is -tcaxis-. Generally used as the plural for "to run," another stem, -mum- being used in the singular.¹⁰ Probably from -wa-, -owa- to go. The suffix is undoubtedly -mu-ni, upwards, the -ni being the present tense ending.

¹¹ The stem seems to be -wa-, with the negative prefix. The usual form of the ending is -gutcainan.

¹² From -wo-, to cry, weep.

¹³ Obscure. There is no stem clear, -tok- being elsewhere always united with some regular verbal stem, sometimes with the meaning of back, returning. Perhaps abbreviated in rapid diction from xowato'k-gutcaidana.

¹⁴ There is a stem -teu- which means "to sleep." Cf. yetcu'yegon, I shall sleep. Another stem -teum- has the meaning of "to marry." Cf. yetcu'mdaxanan, I shall get married.

¹⁵ The usual stem for "to follow" is -sim-. Cf. yusi'm, I follow, go with; mexasi'mnatecxun, do not follow me!

¹⁶ See note 12.

¹⁷ See note 69, text II.

¹⁸ The stem is -mai-. The suffix -mu is uncertain, although it apparently indicates direction of motion.

¹⁹ The stem appears to be -mi-.

²⁰ The suffix -gu here appears also in such forms as xani'gu, by and by; euraigu, some time ago. It is probably the negative affix.

²¹ See note 18.

²² This is apparently xu-xo-da-k-teai-nan. There seems to be a reduplication of the negative prefix, but other examples occur, where -xota- as a stem means simply to watch, observe, as ixō'tanhun, I watch; ixō'taxanan, I shall look at. Ta- alone has no meaning applicable here.

²³ The stem is -go- or -go'na-. Other examples are negō'na, talk to me!; igō'negon, I'll talk to you.

²⁴ Doubtful. The possessive prefix of the first person singular is evident, but the remainder of the word is not clear. The stem for "foot" is elsewhere always -po-.

²⁵ The stem here is clearly -xoli-, or -xuli-, meaning bad. Other examples are too'xoligni, I am bad; qoxoyé'uteeyi, are ye bad; xuli'da, he is bad; xuli mā'takni, you sing poorly. The suffix -eu may be that used to form nouns from verbs, so that the form here would be "you are a bad-one."

²⁶ Apparently teu-ite-xē-mun. The stem -xē- occurs also in niēxē'xē sweep! The prefix te- is a very common one, and seems to be similar in its meaning to t- or to-, meaning with the hands, or by force. Other instances of its use are ni-te-xe-tpik, pull out nail; ni-te-xa-lo, pull out tooth; nu-te-oru-ha, reach up for, etc., etc.

²⁷ The stem is -texu- or -texuk-. Other instances of its use are ya'-texūnan, I wish, want (to eat); mitexū'una, you wish, want.

²⁸ The stem is -xū-, as in ixū, I swim; nixū'yaxana, shall you swim? What seems to be the same stem however is used with several other meanings, as: tooxil'xanan, I shall blow away; noxū', whistle!; teo'xun, I am fat; qā'xunda, ye are fat, etc. In this latter case, the u is generally short however, but it is certainly long in the other cases.

²⁹ The stem is -mi'ina-. Other examples are: xomi'inanan, I don't like you; mexemi'inanan, you don't like me. Cf. teudi'ineman above.

³⁰ Probably ame-qē-da, I am dying of hunger. See note 45, text II.

³¹ See note 87, text II.

³² The stem is lu-. Cf. lumi'ginaye.

³³ See note 36, text II.

³⁴ Perhaps for mu-ku-wa-tok-gu-nat with the negative affix repeated.

³⁵ The stem is apparently -cem-. See note 10, text IV.

³⁶ See note 82, text II.

FREE TRANSLATION.

A man went out to hunt, but secured nothing. So he carried back his thigh and his intestines, saying, "I am a good hunter." His wives suspected, and did not like him. They said, "We will get some water." Then they ran away. (The remainder seems to be wholly unconnected, my informant mauldering on until she was tired.)

IV. THE THEFT OF FIRE.

Waida howamda apēxadjit¹ tcitindosa xātcile pun
 Eastwards he went fire-steal Coyote child one
 xēxadjit² tcitindosa mice'qe himū'kta apisu'xta yuwau'mia
 he stole Coyote "miceqe" running fire throwing I go
 mice'qe yaxatcī'ya pa'teimam³ itukmūsun⁴ mice'qe
 "miceqe" I steal everything I make "miceqe"
 yuwau'mxanan mice'qe kimidjunū'mdju⁵ yowamxa'nan
 I shall go "miceqe" to the head of the river I'll go
 yuwaumxa'nan wisē'da puntsa'r ē'tasun mice'qe ā'ma
 I'll go down river woman many are "miceqe" place
 yuwaupa'kasun mice'qe a'ma pun xō'nasun⁶ mice'qe
 I go around "miceqe" place one I'll not "miceqe"
 lurē'djasun xu'mde tcitindō'sa tcusato"mun qā'qatce
 quick (?) Coyote I choke a bird
 nū'wam tcusato"mun⁷ tcē'tcē nū'wam teusato"mun
 go! I'm choking Buzzard go! I'm choking
 yekoxa'nan nā'tcidut ā'wam iwa'mdaxanan⁸ xē'qoqtainan
 I'll kill you we go I'll stay I won't kill him
 tei'marut qē'sop⁹ xu'nogidji mice'qe nagi'teuk ice'mtina¹⁰
 people if die I'll get well (?) "miceqe" (?) listening (?)
 imiteici'gut¹¹ we'lmu mice'qe yowa'mxanan mice'qe
 I kick it open quickly "miceqe" I'll go "miceqe"
 teū'sigasun¹² mice'qe yē'koxanan mice'qe me'xemi'inanan
 I'm handsome "miceqe" I'll kill "miceqe" you don't like me
 mice'qe megutxu'kni xūwo'ktcainan hamē'u i'tciknan¹³
 "miceqe" you don't like me I don't want to come back food not growing
 hamē'u pā'tcigun hamē'u idan mitcxū'na¹⁴ mowa'mxana
 food none food (?) do you like you shall go
 xusi'mkuktainan tcūgu'tcen iwo'mdaxanan tcusi'mxanan
 I don't want to follow I don't want to I'll stay me shall follow

tcūgu'tcentama	hē'wu	ā'man	xatcilē'gulan
I don't want	all right	place	children only
cū'nūhulaigulan	itrē'igulan	xatcilē'gulan	xotxā'gutcainan
old woman only	men only	children only	I don't want to stop
itrē'iguktcaidanān	i'nadaxan	i'woxanan ¹⁵	xowā'xgutcainan
(!)	I'll wait	I'll stay	I won't go off
itricuxai'dēu ¹⁶	tcoxogō'anatan ¹⁷	xowo'ktcainan	yowa'mxanan
I'm a chief	they don't talk to me	I don't want to return	I'll go
i'woxantin	iwā'togegen	yē'tcuyegon ¹⁸	iwo'mtēgon
I'll stay	I'm coming back	I shall sleep	I'll stay
yuwā'togegen	qēdēēgon ¹⁹	xowā'toknop	isumda'mdegon ²⁰
I'm coming back	will pay (?)	I may not return	I'll seek (?) you
mowā'tokatcxun ²¹		miwo'mtōhon ²²	yuwau'gegon
you better all return		you stay	I'll go
mē'inada'mdatekun	misamda'mdatekun	mē'inadē'atckun ²³	
do ye wait for me	do ye all listen	do ye wait for me	
ye'teudamdegon	mowau'gatekun	yowā'tokegon	yēäxtē'ēgon
I'll lie down	ye all return	I'll return	I'll get lost
igo'na'mdegon	tcima'r	imamdē'ēgon	ixota'mdegon
I'll talk to them	people	I shall see	I shall watch
xowā'toknegon	yuwamxa'nan	amemtū'ini	ulū'idaite
I'll not come back	I'll go	I'm hungry	my brother
yowā'mxanan	mēkōi'tce	yowā'mxanan	yūwo'kegon
I'll go	brother-in-law	I'll go	I'll return
yuwā'tokegon	imi'inan	yuwawu'mxanan	yēuyē'ke'ēgon
I'll return	I like you	I'm going home	(?)
mowā'mxanan	teo'kehen	yā'patmamda	axamgutcai'danān ²⁴
are you going	(!)	we'll sit	don't want to go
xa'tcīcenta	pola	yuwa'mxanan	xotai'retce
all lazy	alone	I'll go	awa'mxanan
husamutni ²⁵	yekoi'yaxanan	tcugū'tcen	pala'djesun
he stays	I'll kill	I don't want to	I'm strong
la'mipukni ²⁶	pa'laidjē	yuwa'mni	xokolē'tce
you are weak	I'm strong	I go	awa'mxanan
iwo'mdaxanan	nūgūwa'mna	niwo'mta	isu'mdan
I shall stay	don't go!	stay	I look for
iko'modaxanan ²⁷	mo'xogoanan	niya'tcima	mamē'ini
I'm going to talk	don't you talk	laugh!	niko'moda
		(!)	talk!

nūwau'm nixo'ta mugu'tcen²⁸ yowa'tokxanan
 go back! look at me you don't want to I'm coming back
 miwomdatecxun mowa'mkunaxana po'moxana micè'mxana
 you stay aren't you coming back? shall you sleep you'll listen
 po'la iwa'megonye xokolè'tce awa'mxanan xā'rale niki'da
 alone I shall go two of us will go child carry
 mugu'tcen ni'ceheda²⁹ trē'ulot³⁰ nicehe'm xai'rot³¹
 you don't want to take it that big one take it! that little one
 niki'da yowa'mxanan niceheda po'la iwomtè'ëgon
 carry! I'll go take it! alone I'll stay
 nuwa'mhini teugu'tcen nōwa'man ameqè'ëni nohâ'tamda³²
 go on! I don't want to go! I'm dying of hunger look at me!
 niteu'kta³³ teugu'tcen nowa'mhini xowa'mgutcainan hi'yë
 take it (?) I don't want to go on! I don't want to go (?)
 tee'pini nateū'da nā'xaman hamē'u muputcē'tceaxini
 (?) lie down! don't eat! food you are too lazy (?)
 ūtce'ndakëye miwo'rhanaqe mugu'tcen ā'wam teugu'tcen
 (?) (?) you don't want to let's go I don't want to
 teupi'tan xowa'mgutcainan teupi'tan³⁴ ye'tupmoi na'tcidut
 my foot sore I don't want to go my foot sore (?) we
 nuhwé'aqi yamai'ta imai'ta puntsa'r itri puntsa'rië
 (?) my place (?) (?) woman man wife
 ulū'idaida miko'modahanxani yowa'mxanan hisi'kni xolè'ini
 sister you will talk I'm going good bad
 iko'modaxanan yako'onëwa mo'xoligositce³⁵ micehe'mxana
 I will talk we are going to talk you are no good are you going to take him
 mowa'mxana nūwa'man xosi'mgutcai'nan teugu'tcen
 are you going go on! I don't want to follow I don't want to
 xomi'inanan qâqo'n qō'ni niko'muda ko'omitcxun
 I don't like you you kill me I cry out I talk you better cry out
 anō'tci laibu'kni poimu'yen yahai'tca³⁶ hè'u awa'man
 (?) weak I'm sleepy let's get food all right we'll go
 nā'tcidut xowa'mgutcai'nan nowa'man xowoktcai'nan
 we I don't want to go go on! I don't want to stay
 mitciu'maxa'na madaqa'na³⁷ awa'm yaxo'da nisu'kta³⁸
 (?) you sing let's go we look look back!
 himō' aqe'mtuini³⁹ lū'mixana nuwā'gai⁴⁰ yuwa'dkun⁴¹
 yes I'm thirsty shall you drink come on! I'm coming

ima'mni lū'umitechin tci'rhatce yuwa'man iko'ktaxanan⁴²
 I see him you drink (?) I'm going I shall growl
 iko'ktayexanan mowa'mgunaqo'sexanan⁴³ yuwa'mni
 I'll go and growl aren't you going to go? I'm going
 iko'mütaxanan iko'ktasun qosamut ye'woxanan⁴⁴
 I shall talk I always growl you stay I'll give you
 ma'musqo'sexana hē'wu mowa'mxana ye'koaxanan nō'nu
 shall you give him too yes are you going I'll kill him don't
 xō'mamgutcai'nan nowa'man iwo'mdaxanan tri'rhatcen
 I don't want to see you go on! I'll stay (?)
 nowa'm tugu'tcen ni'koxun mala' nuwa'm hēu himō'
 go on! I don't want to cry out! (?) go on! yes yes
 miko'moda yē'ni a'ta magollai ma'tri'i matco'lai
 you talk (?) (?) uncle nephew grandmother
 matrici' ulū'idai matco'lai ma'la'i muta'lai masa'lai
 nephew brother grandmother maternal sister mother's sister (?)
 himo'lai a'ntxasai xā'wilai ulū'idaxaiye mitei'nlu'lai
 father's sister's child older sister paternal grandfather younger sister (?)

NOTES.

¹ Apparently nominal incorporation. Cf. apisu'xta, below.

² The usual third personal prefix is here strengthened to x-.

³ Cf. patei, what; patcea'mku, something; pategun, no, none.

⁴ See note 36, text II. The prefix tu- seems to mean actions done with hands. The stem is puzzling. In several cases, -kmu- seems to mean "to roll," as nimitei'kmu, roll with foot; niē'kmu, roll with end of stick; nime'kmu, roll with head. There is a common suffix, however, -mu, which seems to have somewhat variable directive meaning and function, as nai'mu, chop; mise'kmu, swallow; ipo'nmu, I lick; iya'tmunip, I lay down a flat thing. If -k- is the stem, its meaning is general, as we have niteu'ktean, drive nail; nū'kmak, comb hair, etc.

⁵ Probably a place name.

⁶ Perhaps related to inam, I touch. Cf. inadaxan, page 350, third line of text.

⁷ The stem is -sato⁸. The meaning is said to be choking because of rapid motion.

⁸ The stem is -wam-, -wom-.

⁹ Conditional suffix.

¹⁰ Apparently first person. The stem is -cem-.

¹¹ The prefix mitei- meaning actions with the foot. The stem does not occur elsewhere.

¹² The stem is apparently -siga-. Cf. misigā'sun, you are handsome.

¹³ The stem here, -itei- apparently is the same as -itri-. See note 75, text II.

¹⁴ See note 27, text III.

¹⁵ The m of -wom- seems to have disappeared here.

¹⁶ Chief is itrixaidēu. The pronominal element here is inserted apparently into the structure of the noun, which may perhaps be analyzed as itri, men, -xai-, stem for to make, create, and the suffix -ēu which usually forms nouns from verbs.

¹⁷ The stem is -go- or -go'na-. Cf. note 23, text III.

¹⁸ The stem is -teu-. Cf. yaxuten'ixan, we shall not sleep; yeteuda'm-degon, I shall lie down, sleep.

¹⁹ Cf. idai'goxan, I shall pay; teadai'gunip, we pay.

²⁰ Cf. isu'mni, I follow. The suffix (?) -dam occurs also in such forms as meinada'mda, you look for me; yeteu'damdegon, I'll lie down.

²¹ The suffix -ste seems to denote plurality. Cf. nateidut=(?)noatei-dut.

²² Probably for miwo'mtaxan.

²³ The stem is apparently -inada.

²⁴ The usual form is xowamgutesaidanan.

²⁵ Cf. i'samutni, I come back; ya'samuta, we come back.

²⁶ Apparently a case of infixing the pronominal element. Cf. la'tcipukni, I am weak.

²⁷ The stem here is clearly the same as in the next word. It is tempting to regard the -mo as perhaps an incorporated second personal objective element, but there are no other cases to support this view. Cf. nikomoda, talk, speak!

²⁸ See note 14, text II.

²⁹ The stem is apparently -cehe-. See next line.

³⁰ Shows the use of the intensive suffix -ot, with an adjective.

³¹ Perhaps related to xara'li, xarū'la, baby.

³² Elsewhere -xotam-.

³³ The stem -teuk-, or what appears to be but one such stem, has many meanings. As iteu'ktannip, I put down a round thing; niteu'ktean, drive a nail; teuiteu'kni, I drown; niteu'klo, pull off button. See note 34, text II.

³⁴ See note 55, text II.

³⁵ See note 25, text III.

³⁶ The stem -hai- elsewhere has the meaning of to spit, to vomit.

³⁷ The stem is -tak-. Cf. yetakni, I sing; ya'tak, we sing.

³⁸ This stem does not occur elsewhere. To throw is -sux-.

³⁹ Cf. ame'mtuini, I am hungry.

⁴⁰ Perhaps for -wauk- contracted from -watok-.

⁴¹ Perhaps for yuwa'tokun.

⁴² By "growling" was meant, it was explained, "talking big."

⁴³ The suffix -qose apparently means "also, too."

⁴⁴ Meaning doubtful. The stem -wo- elsewhere means to cry, whereas -wo- is the form used in the singular for "to sit."

FREE TRANSLATION.

Coyote went eastwards to steal fire. There was one child only of the owner at home. Coyote stole the fire, and ran off down river, where there were many women. He ran so fast that he choked, then surrendered the brand to a bird, who did likewise, giving it up to the Buzzard. (The latter portion of this tale also is apparently extremely confused, and it seems impossible to make any connected sense out of it.)

V. A MYTH.¹³

nis̄'it¹ iwo² māta hi'wot² atcalaitañ hiwot²
 North lived sweathouse lived with his grandmother lived
 òwatgu't³ oā'mta⁴ owa'temut owa'mdawā'temut bādji'mdu⁵
 started went went up went up-stream what for
 imāmātcimi⁶ waituamtuwatmut bā'teikitei⁷ owatmut
 have you come? come back come back went
 wā'ita⁸ i'tusait iwo² uwā'wuktan tcimar ida⁹t⁹
 west where his sister lived you must talk people many
 ēicimit'ni' cā'iki'et¹⁰ hoxada'ktca'nat¹¹ tsusutāik'ē'et
 come to see the dance I am ashamed I don't want to watch do not be ashamed
 xē'manat¹² nimamic¹³ hoca'ñkunit¹⁴ hōtcapunat¹⁵ yuā'mta¹⁶
 I do not eat (?) (?) not dance I know nothing arrived
 bo'unmut¹⁷ èqū'ictan¹⁸ a'maniku'mkiyat nī'tcaho'dat¹⁹
 slept what do you say? you act foolishly have you sense?
 xā'nimnosainoxosā'n²⁰ lū'it²¹ idji'tmit²² yāca'mkunit²³
 do you know what you do? drink I sit on one side that is why I dance
 yasā'mta²⁴ i'djitmi nāxama'nan²⁵ qōsi'n²⁶ imica'ñkunit²⁷
 thus I do I sit do not eat how did you dance?
 nōxopi'mni²⁸ mā'iki'et¹⁰ a'manot²⁹ yuwa'tmun³⁰ nōt³¹ i'qorok²²
 do not play are you ashamed? recently I came I my language
 mi'qot³³ mīdjavū¹⁵ miqowē'g'an³⁴ xo'lik maliniqo'nag'an³⁵
 you speak do you know you will always talk that bad you will always
 have to talk
 aqō'sit è'wanmu³⁶ ò'u'xaik'ē'nan¹⁰ bā'tcaamni²⁷
 why do you cry? you are no good
 nō'xojimta³⁸ i'qo'iorot³² dira'mda qē'g'edatei djēwu imamni³⁹
 you do not know long ago pray large look for
 moxolikaxa'winta⁴⁰ ba'dja³⁷ muxā'inat⁴¹ dira'mda mi'teapu'ta¹⁵
 two old men sat nothing made long ago you know
 ôtuntsa⁴² yāca'mkunaxan²² ètcut⁴³
 feathers we will dance long

¹³ Obtained in 1901 by Dr. A. L. Kroeber from Doctor Tom, the Chimaliko informant mentioned below in connection with the vocabulary. While the thread of the story cannot be made out from the disjointed narrative, it evidently is a myth. Doctor Tom passes among the Indians as being more or less out of his mind. As he is old and knows practically no English, the translation had to be given by him in the Hupa language, with which Dr. Kroeber is unacquainted, and translated into English by a Hupa. While loose, it is however shown to be approximately correct by the analysis that can be made of many forms.

yāxo'taxan⁴⁴ mukice'ta⁴⁵ onicnema'ri naijidiji'tmin⁴⁶
 we will see you do not wish to go once more we must go then they stay
 yūpqa'radjimni ixo'taxanen⁴⁷ pā'tcuyāma⁴⁸ ba'tca
 I get up now I will see him what will we eat? what
 qo'tsesekessa'inen yacamkunit nāecia'racimni bā'ikinaesan
 must we do? we dance I must stretch myself I will dance about
 hō'tceu yūtiwiè'ni nimiina't⁴⁹ xo'miinana'n⁵⁰ nē'g'ada'txumū'i
 fall in water you like I do not like yourself
 wē'yit imitsamā'kot nā'pāata mutsunīta nīcikio't⁵¹
 dance hold! me (?) surpassed make a fire!
 ixota'x⁵² imā'm⁵³ qōsni'ni⁵⁴ lādjin⁵¹ xēpaki'n bō'e'mxan⁵²
 let me look! I see how I am tired I am dizzy I am sleepy
 ix-otan⁵⁵ hini' ixotēmdjukehē'n⁵⁴ e'g'eta tcimexā'ita⁵⁵
 do not care to look you make
 nitxā'xana⁵⁶ lā'djin qōsni'ni mica'ñkunit⁵⁷ iwonhi'ni⁵⁸
 stop! tired how you will dance I stay here
 xō'sini qō'sini lāwitama⁵¹ ciraku⁵⁹ mū'amta⁶⁰ bātcaxā'hatan⁶¹
 what makes you tired already you start I have nothing
 nāmaū'itciwun nuā'mdat⁶² nā'ciā'telā'axanan ya'apu'tmin
 you will eat you must go you must take it in go home
 ā'manidja'pūi⁶³ nitcō'u⁶⁴ qō'sin nitcō'u tci'sagkun⁶⁵ tcaa'wēita⁶⁶
 you know stretch yourself how you stretch I am exhausted I am angry
 dāwuxton yūtsu'nta⁶⁷ djuklū'uxut⁶⁸ lādjidā'mda⁶⁹ eicā'mkuni
 do not jump in jump in become tired I dance
 lā'djin yē'matsisin miitcā'exotax⁷⁰ nupu'o ā'wamtu⁷¹
 tired I want to eat look at it what for? with mouth
 mikot⁷² xā'ni mikoxa'nat⁷² naā'wutbimni⁷³ yuaka'nat
 you talk by and by you will talk we must play
 nācibi'mdaxanan⁷⁴ ötsumni⁶⁷ nāmāata(n)hēi nā'icukudjhen⁷⁴
 we must play jump in do you pick berries do not want to
 nū'tsuxunmu⁷⁵ nitxa'nemaexa⁷⁶ niciē'i nacbā'tcikum⁷⁷
 jump into the ground your knees are sore I do not want
 i'xotama'ri bī'maranū'tcxō ā'tcawē'it ni'wekdapmu⁷⁸ qocum
 I want to see you mash it are you afraid? bring him out! how
 tsī'rokon⁷⁹ i'mamni e'xaini' no'ot qē'xeta⁸⁰ ima'mta
 did I talk I see I make I I make I see
 tcē'mta⁸¹ ixo'tat ica'mxu'nit gū'utceet⁸² hēmā'itat⁸³ xā'niikū⁸⁴
 always I see I dance do not want to carry him soon

himèn⁸⁵ hi'mitci'laticila⁸⁶ ā'si'n⁸⁶ xō'djabutnat⁸⁷ mī'sik-eè'i⁸⁸
 dark middle of night day do not know make right
 mi'qoxanat⁷² naxaik-ēna⁸⁹ miatei'matakxu'n⁹⁰ mō'xoci'nta⁹¹
 you will talk do not be ashamed might laugh at you if you do not know
 niice'x nā'maxanat⁹² ni'iciex[·] miā'i nidè'ek nā'witmi⁹³
 want you will see want blind let me look lie down!
 nā'p'ha⁹⁴ yuwō'mni⁹⁵ teupa'i⁹⁶ itsawi'sen djōoqi'n
 get him up! I am going home my feet are sore do not wish
 maxā'ikun⁹⁷ hātcuutan⁹⁸ nimama hā'tcadarup⁹⁹ uā'mxanat¹⁰⁰
 make it! lies there you see it surely will go
 yè'wetdaxana'c nā'sieta'mxanan¹⁰¹ lā'mitamakun⁶¹ hi'tat⁹
 I shall catch him it will be day tired many
 ē'icamkunit¹⁰² ilā'djin⁵¹ ā'mimtū'ita¹⁰³ badji maxā'ia
 I dance tired I am hungry nothing you can make
 qō'maicxū'nun iisā'n yimā'mda wu'tsunat¹⁰⁴ katō'oxu'mii'nanan¹⁰⁵
 know I breathe I see I am not sick I do not like you
 gaik-i'ektcān¹⁰⁶
 how do you know?

NOTES.

¹ Perhaps for wisē-da, down-stream, i.e., north.

² -wo-, to sit, to stay. Cf. hiwotinda, he sits.

³ -wa-tok, -owa-tok, return(?). Cf. muku-watku-nat, you did not come, page 347, line 8 of text.

⁴ -wam-, -owam-, to go; -ta, participle.

⁵ patei, what; -mdu, instrumental.

⁶ -mat-, to find; -mamat-, alive. Cf. ma-i-mat-ni, I am alive.

⁷ Cf. ante, badji-mdu.

⁸ wai-da, west or up-stream.

⁹ Cf. ētasun, many.

¹⁰ c-, probably for tc-, I; -aikie-, ashamed.

¹¹ Cf. note 22, text III.

¹² Cf. xemanon, page 347, line 6 of text.

¹³ Perhaps ni-, imperative, and -mam-, to see.

¹⁴ ho-, negative; -samxu-, to dance.

¹⁵ ho-, negative; teapu- probably -trahu, to know.

¹⁶ Cf. note 4.

¹⁷ -po-, to sleep. Cf. po-anmu, you sleep.

¹⁸ Probably -qu-, -ko-, -komo-, to talk; e- perhaps interrogative. Cf. i-mi-canku-nit, did you dance?; a-qōsít, why?; e-wanmu, do you cry?

¹⁹ Probably -teaho-, for -trahu-, to know. Cf. ante hotcapunat.

²⁰ Perhaps xani, by and by;

²¹ -lu-, to drink. Cf. page 347, line 6 of text.

²² i-, I; -teit-, to sit; -mi, the verbal suffix, down; -t probably the intensive suffix, -ut, -ot, -t.

²³ ya-, we; -samxu-, to dance.

²⁴ Probably -sam-, to listen(?). Cf. mi-sam-damdatckun, page 350, line 8 of text.

²⁵ na-, second person imperative; x-, negative; -ama-, to eat; -nan, verbal suffix. Cf. xemanañ, ante line 6.

²⁶ Interrogative stem qo.

²⁷ i, perhaps interrogative. Cf. note 18.

²⁸ no, imperative; xo-, negative; -pim-, to play; -ni, suffix of present tense.

²⁹ Cf. aman-itri, young; aman-inhu, new. Perhaps also a'maniku'mkiyat ante, line 7.

³⁰ y-, for i, I; -uwat-, -owat-, to come.

³¹ Contracted from nōut.

³² Evidently from the stem -ko-, -qo-, -go-, to speak. The form is obscure, as the possessive -i, my, is always suffixed.

³³ mi-, you; stem as in the previous word.

³⁴ mi-, you; -ko- to talk; -we, perhaps for -wet, continuative; -g'an for -xan, future.

³⁵ It is possible that the first portion of this word is the Wintun noun for the second person dual, malin. A Hupa word is inserted in the following text.

³⁶ Cf. ewo'imamni, I cry.

³⁷ Cf. pā'teem-ku, something (nothing?).

³⁸ no-, imperative; xo-, negative; -ta, participle. The stem -jim-(teim) does not occur elsewhere in the material collected.

³⁹ i-, I; -mam-, to see; -ni, present tense.

⁴⁰ Obscure. -xoli, may be xuli, bad; xawin, old. Cf. note 25, text III.

⁴¹ mu-, you; -xai-, to make.

⁴² hu-tu, its feather.

⁴³ Cf. hiteun, long.

⁴⁴ ya-, we; -xota-, to see; -xan, future.

⁴⁵ Cf. -gutce-, -gutca!, do not wish, as in teu-gutcen, I do not wish.

⁴⁶ na-, imperative; -jid-(teit) (reduplicated), to sit. So "do ye sit down one after the other" (?).

⁴⁷ i-, I; -xota-, to see; -xan, future.

⁴⁸ patci, what; y-, I; -ama-, to eat.

⁴⁹ ni, second person imperative; -mi'inan-, to like.

⁵⁰ -cikiot perhaps for -cekta-, to build fire.

⁵¹ la-, weak, tired; -tei, I; -in, incompleted action. In other instances, -mi, you.

⁵² -po-, to sleep; -xan, future. Cf. poimni, I sleep.

⁵³ Cf. ixota'x, line before.

⁵⁴ Cf. note 45.

⁵⁵ tei-, I; me-, actions done with hand(?); -xai-, to make; -ta, participle.

⁵⁶ ni-, second person imperative; -txa-, to stop; -xan, future.

⁵⁷ mi-, you; -samxu-, to dance. The phrase "how you will dance" seems to mean "thus you will always dance in the future."

⁵⁸ -won-, for -wom, to stay.

⁵⁹ ciraku, curaigu, from cur-, long ago, and the negative -gu.

⁶⁰ mu-, you; -wam-, to go; -ta, participle.

⁶¹ Seems to contain the negative.

⁶² nu, second person imperative; -wam-, to go.

⁶³ Cf. note 29. Perhaps -pu is the interrogative suffix. Cf. mexadjipu, have you stolen?

⁶⁴ ni-, second person imperative; -teo-, cf. -teu-, to lie down, to sleep.

⁶⁵ tci-, I; -sag-, cf. -sax-, to cough(?).

⁶⁶ tca-, I; -awè-, angry; -ta, participle.

⁶⁷ -tsu-, -tsum-, -tsun-, to jump.

⁶⁸ dju-, tci-, I; -klu-, to fall.

⁶⁹ Cf. note 51. -dam is a verbal suffix of uncertain meaning in this case. Cf. mēinadamda, you look for me.

⁷⁰ Contains -xota-, to look, watch.

⁷¹ ha-wa, his mouth; -mdu, instrumental.

⁷² Or else from -ko-, to kill. Cf. ye-ko-xan-an, I'll kill you, text IV, line 9.

⁷³ -pim-, to play.

⁷⁴ Cf. teugutcen, I don't want to, text IV, line 15.

⁷⁵ nu-, second person imperative; -tsu-, to jump; -xun, verbal suffix meaning into; -mu, verbal suffix of uncertain meaning. Cf. naimu, chop; nitupmu, roll along, etc.

⁷⁶ hi-txanemaxa, his knee.

⁷⁷ Cf. patcigun, no.

⁷⁸ ni-, I; -whek-, to push; -tap, out of.

⁷⁹ Cf. iqorok, ante line 10.

⁸⁰ -xe-, for -xai-, to make.

⁸¹ teem-da means "across a stream."

⁸² Cf. note 74.

⁸³ Perhaps he- is the negative, xe-; -mai-, to carry.

⁸⁴ xani, by and by, and -gu, the negative. Cf. note 59.

⁸⁵ himi, hime, himokni, night. The -n appears in hime-n-ala, moon.

⁸⁶ asi, asse, day. Cf. asi-n-ala, sun.

⁸⁷ xo-, negative; djabu- (tcapu ante) for -trahu-, to know.

⁸⁸ hisikni, hisiki-, good; -èi perhaps -eye, reflective.

⁸⁹ na-, second person imperative; x-, negative; -aikie-, ashamed.

⁹⁰ mi-, you, object; -yatci-, to laugh; -xun is either the future -xan, or the continuative -hun.

⁹¹ mo-, you; -xo, negative; -cim-, -cem-, to listen; -ta, participle.

⁹² n-, second person imperative; -ama-, to eat; -xan, future.

⁹³ na-, second person imperative; -mi, -tmi, verbal suffix, down; -wi-, of. hawi'ida, driv deer; ha-wi-maxan, poke hole in sheet of paper.

⁹⁴ n-, second person imperative; -ap-, to get off horse; -ha, up.

⁹⁵ y-, I; -owam-, to go.

⁹⁶ tci-, my; hu-po, his foot.

⁹⁷ ma-, perhaps for na-, second person imperative; -xai, to make.

⁹⁸ -teu-, to lie down, sleep.

⁹⁹ -up, intensive.

¹⁰⁰ -owam, to go; -xan, future; -at(?) for -ut, -ot, intensive.

¹⁰¹ asi, day; -xan, future.

¹⁰² èi-, for i-, I.

¹⁰³ amemu-, hungry; -i-, I; -ta, participle.

¹⁰⁴ The final -t, -at, probably the intensive -ut, -ot is of frequent occurrence.

¹⁰⁵ xu-, negative; -mi'ina-, to like; -nan, verbal suffix.

¹⁰⁶ -aik-ie-, ashamed.

VI.¹⁴

yē'ma¹ i'waxanin² ē'kocxanan³ tei'mitcakun kolalai yua'mni
 I eat I will defecate I will urinate enough sick I go
 nīmā'ama⁴ nidjidmaga'na⁵ nīpā'itca⁶ bā'teikū' ici'enū'xni i'sā'n⁷
 you see say so pick up no bring wood sleepy
 xa'nisama⁸ xe'ma⁹ dji'txanak¹⁰ hōsetdjaniwu' nīmīna¹¹ hīsi'ktā¹²
 soon head blanket sick behind good
 hī'edāt hidjuknī¹³ hī'djutbitan¹⁴ nādja'l丹¹⁵ nāxo'exu¹⁶ misā'gū¹⁷
 fall in drown a spring rock cut put in mouth
 nīsā'wkā hitāi¹⁸ kō'on¹⁹ hitēiwāmda nīxota²⁰ muxu'līka²¹ āwa'm
 put in mouth much talk go down look! say go
 nūakta²² xā'yē djē'u²³ miwū' xumāmnan²⁴ yacangxu'ni²⁵
 go' small large give do not see let us dance
 yāxu'tcu nīci'nātē'i nō'sexana'n²⁶ nīmāma' nāeco yōku'n
 go to bed cover me! suckle me look make basket
 nē'wu pā'dju²⁷ nuwi'e²⁸ xoda'la²⁹ nitcxē'm³⁰ nitcxē'ako³⁰
 give enough carry little drag! stop!
 mi'tcapu³¹ hi'wana'dan nā'k'o badxa'la nuxu'māmnan²⁴
 chew go on see two enough not see
 yōkumramni'p³² mitexa'ni³³ yēko'n³⁴ tcāwi'n mēxo'tan³⁵
 run small kill I fear on
 yutsuxa'mni³⁶ yuwa'wukne³⁷ bō'anmu³⁸ nā'waxāii³⁹ muxuliñni⁴⁰
 fall down I come back you sleep your mouth is small you are ugly
 xā'se hitema' nimama nimaitce⁴¹ yamat imā'mta nīmā'mxanat
 grass (?) cook see food I see you will see
 nāot xu'noita⁴² nīntji⁴³ ā'ma īxa'ita xo'se himōu
 I go up your nose earth I made grass yes
 exāini'p⁴⁴ yē'kōn³⁴ nājidi'li nāxā⁴⁵ huwa'm xa'ni
 I make I kill play flute! stop go soon
 lādjitamni djo'pa-elo'ni⁴⁶ elonehē'e⁴⁶ nī'djitmi⁴⁷ nitcxē'mku³⁰
 tired too hot hot sit down! drag!
 djemta nuamatcxun⁴⁸ wēsatk!ā'se yū'tsū'txamu³⁰ hawalla⁴⁹
 across river go! sleepy fall down who are you
 lā'mitama nāmaexuni xālalā'idji'ni diramda diramd ua'kdat⁵⁰
 tired around go home long ago long ago came

¹⁴ Part of a text obtained in the same way as the last.

hica'mniman ni'xota djè'wut²³ i'te'i'xni xunō'ita⁴² lütsuktu'n²⁴
 not see you look! large play up fall in
 mū'adokni⁵¹ teigutxotne'i⁵² yēaxtu'n wètcè'o migāatcxū'èn⁴⁸
 you come back lonely I return near leave
 nācuāmni' hitāi ko'on hūpuenēi⁵³ mēmammēi⁵⁴ mi'tcapu
 go away much talk his leg straight I see you you know
 nāma wè'lemū⁵⁵ èdjèenè'i nèma'iradjim⁵⁶ nètcxe'm nīcigyā't⁵⁷
 eat! quickly shoot carry! drag! make fire!
 nixa'ii tcā'xawinta⁵⁸ ni'mamxa'nat ètc'i'xta⁵⁹ koma namaxana't
 make it! I am old you will see grow seeds
 watcel ni'mamxanat koma hècigu djimia'na
 pepper-nuts you will see seeds hazel-nuts service-berry
 haikyè'u hatchō'u hosiri'na⁶⁰
 sugar-pine-nuts digger pine-nuts cedar

NOTES.

¹ i-, I; -ama-, to eat.

² i-, I; hi-wax, his excrement; -xan, future; -in, incomplete action.

³ e-que, his urine.

⁴ ni-, second person imperative; -mam-, to see.

⁵ ni-, second person imperative; -teit-, to sit; -gan, -xan, future.

⁶ ni, second person imperative; -pa-, perhaps -pa-, to smoke.

⁷ Cf. iisan, text V, next to last line.

⁸ xani, soon, by and by.

⁹ hi-ma, his head.

¹⁰ teitxa, blanket.

¹¹ Cf. himinatee, behind; himinna, back.

¹² hisiki-, hisikni, good.

¹³ -teuk-, a stem of varied meaning. Cf. niteuktan, drive nail; niteuk-tapku, take out a round thing; itenkar, drowned; text I, line 7.

¹⁴ -tcut, to strike(?); -pi, -tpi, suffix, out, out of.

¹⁵ Cf. tealdan, metal.

¹⁶ Cf. tea-xos-amu, I yawn.

¹⁷ Cf. note 65, text V.

¹⁸ Cf. note 9, text V.

¹⁹ From -ko-, to speak.

²⁰ n-, second person imperative; -xota, to look, watch.

²¹ Cf. note 40, text V.

²² nu-, second person imperative; -wak-, to come; -ta, participle.

²³ djèu, teùu, trèu, large.

²⁴ xu-, negative; -mam-, see; -nan, verbal suffix.

²⁵ ya-, we; -samxu-, to dance; -ni, incomplete action.

²⁶ no-, second person imperative; -sex-, cf. -sek-, to swallow; -xan, future.

²⁷ Cf. pàdju, grizzly-bear.

²⁸ nu-, second person imperative; -wi, cf. ha-wi'-ida, drive deer.

²⁹ xodallan, poor.

³⁰ Cf. teu-itexē-mun, page 347, line 2 of text.

³¹ mi-, you; -tea-, to chew; -pu, perhaps interrogative.

³² Cf. (?) nipe-ram-ram-, to taste.

³³ Cf. (?) ni-texa-lo, pull out tooth; itexa-posta, Dyer's ranch.

³⁴ ye-, I; -ko-, to kill; -n, incomplete action.

³⁵ mi-xota-n(?)

³⁶ -tsu, to jump. Cf. note 67, text V. But hu-tsū-tmin, fly down; -xam, suffix, down; -ni, incompletely action.

³⁷ y-, I; -owak, to come, here apparently reduplicated; -ne, -ni, incompletely action.

³⁸ Cf. note 17, text V.

³⁹ ha-wa, his mouth.

⁴⁰ mu-, you; -xuli-, bad. Cf. note 21.

⁴¹ Cf. -mai-, to carry.

⁴² xunoi-da means west or north.

⁴³ A Hupa word. The Chimariko would be mo-xu.

⁴⁴ e-, for i, I; -xbi-, to make; -ni, incompletely action; -p, intensive.

⁴⁵ Cf. i-txa-Eni, I stop.

⁴⁶ elo-xi, elo-ta, hot.

⁴⁷ ni-, second person imperative; -tcit-, to sit; -mi, suffix, down.

⁴⁸ Cf. mo-watok-atxun, page 350, line 7 of text.

⁴⁹ awilla, who.

⁵⁰ -wak-, to come; -da, participle; -t, intensive.

⁵¹ mu-, you; -atok-, -watok-, return; -ni, incompletely action.

⁵² Cf. teigule, we all. Or more probably, tci-, I; gu-, negative.

⁵³ hu-po, his leg.

⁵⁴ me-, for mi-, you; -mam-, to see; -nei, cf. preceding word, and, post, edjē-nēi.

⁵⁵ welmu, quickly.

⁵⁶ ne-, second person imperative; -mai-, to carry.

⁵⁷ ni, second person imperative; -ekta-, make fire.

⁵⁸ tea-, I; -xawi-ni, old; -ta, participle.

⁵⁹ Cf. -itri-, -itci-, to grow, a man.

⁶⁰ Cedar is hâtsinaktca; hosu, xosu is yellow-pine nut. The tree would be hosu-na.

SENTENCES.

puntsalot hamtatinda citeelot	woman whipped dog
puntsalot himiteitinda teimal	man kicked the woman
citeela hapukēini hemxolla	dog caught the jack-rabbit
mimitcituda citeela	you are kicking the dog
hipuimuktinda citeela	they are pinching the dog
imitcituda	I am kicking him
memiteitida	you are kicking me
tcumi 'inatinda	he likes me
qonowectinda	ye are whipping me
imitcixanan citeelot	I shall kick the dog
niteut citeela	hit the dog!

imamni	I see thee, him
imi'inanatein	I like ye
mepatni	you are poking me
teumamni	he sees me
qomamapu	do ye see me
hiwotinda	he sits
miwemtsodida	you gamble
qatcxundjulinda	ye are thin
qèwoktinda	he is sick
nout yematinda	I eat
teaxawintinda tcigule	we all are old
mamatindak	you ate
hisamxunin	he dances
yawemtsom	we gamble
mixun	you are fat
qaxateuñni	ye are short
hama	he eats
imumni	I run
yetakni	I sing
haomiüktsaida	his hat
awaida	his house
onipaida	his pipe
qomas musuda	who are you
qomas asuda	who is he
patci suda	what is this
awilliда mohatida	who shot you
puntsarida anowesta itrila	woman whipped boy
mitinda kutaxana	are you going to keep it?
ewomunda	still crying
imumda itxazni	I stop running
imumda techotimen	while running, he shot me
imamni haqomelamda	I saw him running, hurrying away
hisamxuninda yekon	while he was dancing, I killed him

VOCABULARY.

The following English-Chimariko and Chimariko-English vocabulary is based on the author's notes. To these are added materials from the following sources.

Words marked with an asterisk, *, are from Powers' *Trades of California*, pages 474-477, slightly transcribed to conform to the present orthography. Those marked with a dagger, †, were obtained by the author, but are given in identical form by Powers, allowing for the fact that Powers does not distinguish k and q and writes no glottal catches.

Words in parentheses, (), were obtained by Dr. A. L. Kroeber from the informant Friday in 1902, and those in brackets, [], from Doctor Tom, an old feeble-minded Chimariko at Hupa, in 1901 and 1902. Many of the more common words, having been obtained by Dr. Kroeber in a form identical with that recorded by the writer, are not separately given.

Words marked with § were obtained by Dr. P. E. Goddard from Mrs. Noble, a daughter of Mrs. Dyer, in 1902. A considerable number of other words also obtained by Dr. Goddard, in a form identical with that recorded by Dr. Kroeber or the writer, are not specially marked.

ENGLISH-CHIMARIKO.

Abalone, sulhim	Aunt (maternal), mälai-i, mütala-i
Abandon, -txax-	Autumn, asödiwukni, nomatci*
Accompany, -sim-	Awl, cibui
Acorn, yütri, (texupun)	Axe, haimuksa, hamukteu*
Acorn (black-oak), [(muni)]	Baby, xarülla, xalüla, (xalala), halalla*
Acorn-bread, tečneu	Back, hi-mina
Acorn-meal (leached), päci	Bad, xuli, holi-ta*
Acorn-meal (unleached), yöma	Bark (of tree), hi-pxadji, hi-patci*
Acorn-soaking place, matciya	To bark, wowoin
Acorn-soup, häpēu	Basket-hat, haōmiüksa (haamiktea)
Acorn (shelled), ihitei	Basket (burden), sangen, (cänkeen)
Across-stream, tcem-da	Basket (cooking), poquela
Again, (tabum)	Basket (mortar), hä'eu
Alder, pakto'kna	Basket (open tray), powa
Alive, -mamat-	Basket (sifting), atanisuk
All, (kumitein)†	Basket (spoon), kalüwëè
Alone, pola	Basket (storage), (opumaktea)
Angry, -awè.	Basket (tray), p'unna
Ankle, hi-kxanlèdë, hi-tranlede	Bat, tecmxatcila
Ant (black), pëlo'a	Bachelor, puntsaričku, öölülla
Ant (red), t'amitcxul	Beads (disk), mendrahë
Antlers, ho-wec	Bear (black), tcisamra, (djicamla), [djisamara], tcisamra*
Anus, hi-wi	Bear (grizzly), pädju, (potcu)
Arm, hi-tanpu, [hi-teanpu], hi-teanpo*	Beard, (hu-puteu-n-xame), [ha- budju-n-xami], o-puteun-hama*
Arm-pit, ciléiteümuni	Beaver, wisilla
Armor, t'ummi	Bed, hatciinarutsa
Arrow, sa'a	Beetle, qö'a
Arrow-flaker, atcibuksa	
Arrow-point, qäku	
Ashes, matripxa, matripa	
Aunt (paternal), ulüida-i(?)	

Belly, hu-trunēu, (hu-teeneu), u-teuniwa*	Cheek, hu-tananundjatun
Belt, hi-ca'amatat	To chew, -teatei-
To bend, -koru-	Chief, itra-xai-dēu, itei-haitie*
Bird, (di'la), tirha*	Chimariko, (tcimaliko)
Bitter, hemüdadjan	Chin, tsuna, wētu
Black, tečlēi, teeli-t*	Chipmunk, pipila, wisilla(?)
Blackberry, xamoana	Civet-cat, kakesmilla*
Blackbird, tira-cela, tēila-teele	To clap hands, -putata
Blanket, tcitxa	Clean, mata'i
To bleed, södrē	To clear (weather), -teemux-
Blind, -sukxomen, -xosanmun	To climb, -ar-
Blood, sötri, citrqi, sitsö*	Clock, ixodaktea
To blow, -hus-, -xue-, -kos-, -xu-	Cloud, hawēdam, [āwetama], (awatamaxni)
Blue (?—cf. blood), sötē'i	Clover, kāteu
Bluebird, ipūtella	Coals, kōwa
Bluejay, tsokokotce	Cold, eco-, (xatza), eso-ta*
Board, ho'eu	Comb, tanatei
To boil, -potpot-, -dum-	To comb, -kma-
Bone, hu-trun	To comb, -watok-, -wok-, -owak
Born, -dah-	To cough, -sax-
Bow, xāpunēu	Cousin, antxala-i
Boy, itrilla, iteila†	Country, ama
Brain, hi-ni	Coyote, toitindōsa, (maidjandela), [maidjandera]
To break, -kat-, -teex-, -xötös-	Cradle, wentcu
Breast, hu-si*	Crane, kisum, kāsar
Breast (woman's), si'lāye, sirhat, [cida]	Cray-fish, trxol
To breathe, -saxut-	Crooked, p'qēlē'in
To bring, -hak-, -hek-	Crow, wa'da, wa'la
Brother, ulüida	To cry, -wo-
Brother-in-law, meku-i	Cup and ball, hiteumüdadehu
Buckeye, yonot	To cut, -kut-, -lolo-
Buckskin, teirhuntol	To dance, -samxu-
To burn, -ni-, -maa-	Daughter, masola-i, maisula-i*
To bury, -tot-	Daughter-in-law, teu-simda
Butterfly, tsamila	Day, assē,† [asi]
Button, hi-punaktea	Deaf, hukēnan
Buzzard, tečtēči	Deep, tcuxunmin (?)
By and by, punuslala, xani, tamini	Deer, å'a, aa*
To call, -kō-, -kokō-	Deer (buck), (xuwetci)
Cane, hutatat	Deer (doe), (yetcawe)
Canoe, mütumma, motuma*	Deer-brush, qapuna
To carry, -mai-, -ham-, -qi-, -xü-	Deer-trap, hazaktca
Caterpillar, xawin, qawin	To dent, -kxol-, -tran-
Cats-cradle, axādēu	Dentalia, hateidri, t'ödödöhi [(ahateu)]
Cedar, hātsinaktea, hātinaktsana	“Devil” (prob. sorcerer), himisanto, (himisamtu)
Chair, hi-woanadatsa	Dew, qoido
Chaparral, puktca'na, axacna	

To die, -qè-	Fat (adj.), -xu-
To dig, -po-, -tsik-	Father, itcila-ít
Digging-stick, tsunana	Father-in-law, tcu-maku
To dip up, -hedo- (?)	Feather, hu-to, hi-mi†
Dirty, teelè'in	Fern, tèutèuna
To dismount, -ap-	To fight, -texua-
Dog, cicealla, siteela†	To find, -mat-
Door, wësaa	Finger, hi-ta, hi-tra, (hi-tea), hi-teanka*
Dove, yûura	Finger-nail, bolaxot, (bulaxut)
Downwards, tranmida	Fir, kipi'ina, (kimpina)
Down stream, wisëda	Fire, à'pu, apu*
To drag, -texé-	To make fire, -cektá-, hatsir
Dragon-fly, hitcinemnem	Fire-drill, apù'ëna, hâtsikteca
To dream, -maka-	Fire-drill base, apù'natxui
To drink, lü-	Fire-place, akamina à'pu
To drive, -sik-	Fish-line, hook, hamamëgutca
To drop, -lul-, -lus-, -lurim-	Fish-net, atexü
To drown, -teuk- (?)	Fish-trap, weir, tsät
Drum, hisamquni	Fisher, qèpxamiteèi
Dry, atexumni	Five, tsânehe, tranéhë
Duck, xaxateèi, hahatee* (= mallard)	To fix, -mu-
Dull, tono'i	Flat, river-bench, maitra
Dust, mateitsxol, matrepa	Flea, t'amina
Eagle, wemer, tcâwiteau, (djâwidjau)	To float, -kim- (?)
Ear, hi-sam, hi-cam*	Floor, wëboqäm
Earth, [ama]†	Flower, atrëi
Earthquake, amitexamut	Fly, müsaswa, müsotri, mosotce*
East, up stream, waida, (waida)	To fly, -tu-
To eat, -ama-, -ma-	Fog, àptum
Eddy, apenmaspoi	To follow, -sum-
Eel (lamprey), tsâwa	Food, hâmeu
Egg, anôqai, amoka*	Foot, hu-pot
Eight, xodaitecibum, hotaitecipum	Forehead, hi-mosni,† [hi-muclei]
Elder tree, teitcxöi	To forget, -xomë-
Eleven, pundrásut, sañpun punlasut	Four, qüigu, qöigu
Elk, à'eno, aanok*	Fox, tcitcamülla, apxantcolla, haura*
Empty, hutcolanan	Friend, [imikot], imi-mut (= love)
Evening, himok*	Frog, qâtus, (axantebot)
Everything, pateimam (?)	Full, hitcolam
Excrement, hi-wax	To gamble, -wemtso-
Eye, hu-sot, hu-eot*	Girl, puntsüla, puncalla*
Eyebrow, hu-sotnimi	To give, -hak- (?), awu-t*
Eyelashes, hu-sunsa	To go, -a-, -wam-, -waum-, -wawum-, -owa-
Face, hi-suma*	Good, hisikni, (hisiki-), hisi-ta*
To fall, -man-, -mo-, -klu-	Goose, lâlo, lalo*
Fat (n.), pi'a	Gooseberry, tselina

Gopher, yūmate	To jump, -tudu.
Grandfather (paternal), xāwila-i	To keep, -kut-
Grandson, himolla-i	To kick, -mitci- = with foot
Grass, hawunna, (āwuna), koteu*	To kill, -ko-
Grass-game, hēumakutea	King-fisher, tsādadak
Grasshopper, tsatur, tsatul	Knee, hi-txanimaxa, [hi-txanemaxa]
Grass-seed, qōmma	To kneel, -komat- (?)
Green, himamto, (imameu), himamsu-t*	Knife, teisili, teididi, teeselli*
Grouse, himimiteēi	To know, -trahu-
To grow, -itri.	
Hair, hi-ma†	Ladder, ha'amputni
Hand, hi-ta, hi-tra, hi-tea*	Lake, tcitaha
To hang, -kim-	Lame, hōakta-xolik
Happy (?), teumidan	Large, trēwu-t, (djewu), tceu-t*
Hard, tcaxi	To laugh, -yatci-†
Hawk, yēkyēk, pētexol	Leaf, hi-taxai, tahalwi*
Hazel, hecigo	Left-hand, xuli-teni
He, hamut	Leg, hi-txan, hital*
Head, hi-ma†	To lick, -pen-, -hen-
To hear, -kē-	To lie on ground, -teu
Heart, hu-sā'anteēi, (hu-santeei), u-santee*	Light, texalēn
Heavy (?), teumidan	Lightning, itckasēlxun, hitckeselsel-ta*
Heel, inōöktas	To like, -mi'inan-
Hemlock, xutexu	To listen, -cem-
Here, this side of stream, kēntcuk	Liver (?), hu-ci. See breast
To hiccup, lē-	Lizard, takteel
To hide, -txat-	Lizard (red), himiniduktsa
High, hiteūzni	Log, sāmu
To hit, -at-	Long, hiteun
To hold, -imu.	Long ago, cul, cur, [diramda], (dilamda)
Honey, hūwūanūkai§	To lose, -licxu-, lülüxē-
Hornet, husū	Low, huteulan (?)
Hot, elo-, (eloxni), elo-ta*	Madrone, ētxolna, [hetxolna], (hetexolna)
House, āwat	To make, -xai-
How long, far, qāiteu	Man, itri, itci*
How many, qātala	Many, much, ēta, (hitat), itat*
How often, qātramdun	Manzanita, tcitcana, tcitei
Humming-bird, qērektsce, trēlektcēi	Manzanita-cider, tciteiaqai
To be hungry, -ame-, -amemtu-	Maple, trūpxadji'ina, ipxadji'ina
Hupa, person, hitcxū; place, hitcwāmai	To marry, -tcum-
Hyampom people, maitroktada hitcuāmai	Marten, xunēri, qāpam
I, nōut	To mash, -lot-
Ice, hateen, atci*	Meat (dried), pititexun
Intestines, hi-pxa	To meet, -hayaqom-
Into, xunoi(?)	Milk, cīra, ci'ila
	Mink, hunēri (!—see marten)

Mistletoe, hākilasaqam	Outside, himinatee(?)
Moccasin, pa, ipa†	Owl, teukutcei, hāra
Mole, tsabokor, xosamu	Paddle, hiāsmaigutca
Moon, himen ḥalla,† [himi-n-ala]	“Pain,” qēhewa
Morning, himetasur, himetaeus*	To paint, -poxolxol-
Morning-star, munoiēta	To pay, -daigu-
Mortar, kā'a	Penis, hi-pel, [hi-bcle]
Mosquito, teclēye	Pepper-wood, watcel
Moss, hikiina	Person, teimar,† teimal, [djimar], (teimal)
Mother, cido-i, sito-i*	Pestle, teesundan
Mother-in-law, teu-makosa	Pigeon, yanunūwa, yanunwa*
Mountain, awu,† [āma]	To pinch, -puimuk-
Mountain-lion, teerāsmu, [tcidasmu]	Pine (digger), hate'hō, hateco, ena
Mouse, pusudr	Pine (sugar), haqēwinda
Mouth, ha-wa,† [ha-wa]	Pine (sugar, cones), (haqeū), [haiken]
Mud, lādido	Pine (yellow), xōsu, hosu*
Narrow, xē'iren	Pipe, onipa†
Navel, ho-napu	Pitch, āno'a
Nest, hemut	To play, -pim-
Nephew, micaku-i, himolla-i	To poke, -pat-
Nest, hemut	Poor, xodalan
New, amainihu	Potato (wild), sāwu, qāwal, ā'asawi, sanna
Niece, himolla-i	To pour, -qo-
Night, hime, himokni, [himi]	Pretty, siga
Nine, punteigu	To pull, -texet-, -texa-
No, pātcigun, (pāteikun), pateut*	To push, -whek-
To nod, -pukim-, -pupul-	
Noon, himoqanan	Quail (mountain), pisor, pisol
North (west?), xunoida	Quail (valley), qadakin pisor
Nose, ho-xu	Quickly, welmu welēni, luredja
Nowhere, amaidātciku	Quiver, hāsusakta
Oak (black), müne'ena, (munena)	Rabbit (cotton-tail), hiwinolam
Oak (live, hepūitci'ina (hepeticina)	Rabbit (jack), hēmoxola, emoholla*
Oak (poison), xaxecna	Raccoon, yētō'a, [yeteiwa]
Oak (tan-bark), yūtxūina	Rain, hitak, itak-ta*
Oak (white), yaqāna	Rainbow, trexanmatexū
Oats (wild), aqēdēu	Rat, patusu
Ocean, aquareda, aka-teeta*	Rattle (split), hēmuimektsa
Old, xawini, hahawin-ta*	Rattle (cocoon), pātxal
Old maid, itridūsku, amālūlla	Rattlesnake, qāwu, kawu-teane*
Old man, itrinēlla	To recover, -nook-
Old woman, cunhūlla	Red, wili'i, wili-t*
One, pun, p'un	Redwood, mutumana
Onion, sāpxi	To remember, -xutaxun-
Orphan, teisumula	Rich, hitam, -hada-
Otter, ēxoitcēi, [haiokwoitee]	Right-hand, hisi-dēni

Ripe, hōmat	Six, p'unteibum, p'untepom
River, aqaqot	Skin, hi-pxadji
To roast, -maq-	Skirt (woman's), hiēkteandēu(?)
Robin, srīto, citra	ōxwai
Roe, hi-txaiyi	Skunk, pxicira, [pieui]
To roll, -k-	Sky, tcēmu†
Root, ātei	Slave, habukēdēu
Rope, atexundē	To sleep, -po-
Rough, nodaduhni	To slide, -sāp-, -sāpho-
Round, nolle	Sling, hi-migutca
To rub, -xiaxe-	To slip, -klu-
To run, -mum-	Slowly, xowēnila
Salmon, ūmul, omul*	Small, ulēta
Salmon (dog), (djeida)	Smoke, qē
Salmon (hook-bill), (bitcoqolmu)	To smoke, -pa-
Salmon (red), masomas	Smoke-hole, āpoteitpidaktea
Salmon (steelhead), (acotno-umul)	Smooth, lūyin
Salmon (summer), (umul-teani)	Snail, nixetai
Salmon (dried, crumbled), tsamma	Snake (king), mamusi
Salmon-river people, hūnomiteku	To sneeze, -ninxu-
Salmon-trout, heetsama	To snore, -xātudu
Salt, aqi, aki*	Snow, hipūi, hipue*
Sand, amayāqa	Snowshoes, hipui ipa, panna
Service-berry, teimiana	Soft, lo'oren
Saw, hi-uxigntca	Something, pātceamkū
To say, -pa, -patei-	Son, oëlla-i, oalla-i*
Scorpion (†—see cray-fish), teimitein, txol	Son-in-law, iteumda
To scowl, -suta-	Soot, nagotpi
To scrape, -xēdo-	Sour, qoiyōin
To scratch, -kirkir, -xolgo-	South, qadaida
To see, -mam-	Spear, hāsunwedēu
To sell, -tciwa-	Spear (fish), hohankutēu, altar
Seven, xākuspom, qāqiepom	Spider, kwanpūteikta
Shade, qatrāta	Spider-web, kō'okoda
To shake, -luclue-	To spill, -qox-
Shallow, txodōhunmi	To spit, -haihu-
Shaman, teōwu, (teūu)	To split, -bis-
Sharp, cupui	Spoon, wēcnaqalne, sāpxel
Shell, ēxēu	Spotted, lētretrē
Shell (conical), teanapa	A spring, cidūlla, (aqa-xatса)
To shiver, -nini-	Spring, kisumatei, kicumatei*
To shoot, -pū-	Square, hoqatā'zni
Short, xūitculan	To squeeze, -tci-
Shoulder, hi-ta	Squirrel (gray), akwēcur, [akuitcut]
To sing, -tak-	Squirrel (ground), ta'ira
Sister (older), antxasa-i	To stand, -hoa-, -hā-
Sister-in-law, maxā-i	Star, munu, mono*
To sit, -teit-, -wo-, -pat-	Star (falling), munātumni

To stay, -wo-, -wom-	Tongue, hi-pen†
To steal, -xadj-	To touch, -na-
Stepfather, matrida	Trail, hissa
To stink, -mitxu-	Tree, át'a (?), atsa*
Stone, qā'a, kaa*	Trout, trāwel, (tcawal)†
To stop, -txa-	Tump-line, himā'idan, kāsusū
Straight, hādohan	To twist, -pxel-
To strike, -teut-	Two, xoku, qāqū
Striped, qisoi, ēxaduqisman	Uncle (m. or p.), magola-i
Strong, pala	Under, tcumu(?), wisē§
Sturgeon, (umul-itcawa)	Unripe, xomanat
Sucker, hēteespuls	Up, (-tso, wiemu)
Summer, ahānmatei, ahenmatci*	Urine, e-que
Sun, alla,† ülla, [asi-n-ala]	Vagina, e-qā
Sunflower-seed, tcintcei	Valley, hitexāeni (?), maitcicam*
Sunrise, ēxatatkun	Village, āwitat, tcimāretanama†
Sunset, hiwohunmi	To vomit, -haima-
To swallow, -sek-	To wake, -suhni-
Swallow, tumtitēlla	Warrior, hētewat
Swamp, hixut, cīta	To wash, -pok-
Sweat-house, matta	To watch, -xota
Sweet, hiqūni	Water, á'ka, áqa, aka*
To swim, -xū-	Water-fall, áqamatcitskol
Table, hāma'anaksia	Water-ousel, pāsindjaxola
Tail, aqūye	We, nāteidut, nōutowa, teigule
To talk, -kō-, -gō-	Weak, lāpukni
Tattoo, hokotēu	Wedge, tranper
To tear, -tra-, -xata-	Wet, cidji 'in
Tears, hu-so'xa	What, pātei, qātei
Teeth, hu-tsū†	When, qāsukmatci
Ten, sānpun	Where, qōmalu, (qosi)
That, pāmut, pāut, pāt	To whip, -nuwec-
Thick, pepe 'in	To whistle, -xū-
Thief, ixagutca	White, mēne'i, mene*
Thigh, hi-teipe	White-man, tcimtūkta, (djemduakta)
Thin, tqē'erin	Whiskey, (apu-n-aqa)
This, qēwot, qāt	Who, qomas, komas,* awilla
Thou, mamut	Why, kosidaji
Three, xodai, hotai	Wide, xerē 'in
To throw, -su-, -sux-	Widow, lasa
Thumb, hi-teiteca*	Widow (remarried), yapada§
Thunder, tremūmūta, trēmamutceu, [djememoxtei], tcimumuta*	Widower, mamutxū (?)
To tie, -wuqam-	Wife (my), puntsar-ič, (punsal-i), puntear-hi*
Tinder, hauna	Wild-cat, tagnir, tragnil, hicūmaxuteülla
Tobacco, üwu†	Willow, pāte'xu
Today, kimāse, asset	
Tomorrow, himēda, himēta†	
Tongs, isekdādiu	

Wind, ikosē-ta, ikosiwa*	Wood-tick, tsina
Window, hisūsamdaksia	To work, -pu-
Wing, utū,† hu-tu	Worm, hēmuta
To wink, -raprap-, -laplap-	
Winter, asōdi, asuti*	
Wintun, pātexuai	
To wish, -texū, -teai- (?)	To yawn, -xaca-
Wiyot (?), aqatrēduwaktada	Ye, qākule
Wiyot at Arcata, qataiduwaktada	Yellowhammer, tsēyamen, triyamen, (tciaman)
Wolf, eitciwi, siteiwi*	Yellowjacket, xōnu
Woman, puntaar	Yes, himō,† [(himō, hiye)]
Wood, pusūat	Yesterday, mō'a, moo*
Woodpecker, konanateči, teuredhu, (dedima), [dirima], (tculeti)	Young, āmanitri, amaniti-ta

CHIMARIKO-ENGLISH.

The alphabetical order is that of the letters in English. On account of some uncertainty as regards surd and sonant stops, b, d, and g have been treated as if they read p, t, and k. The same holds true of dj and tc. For similar reasons q has been put in the same place in the alphabet as k, and c as a. The sound of ā apparently being nearer open o than a, these two characters have also been treated as one in alphabetizing. Ts and te may be variants of one sound; tr, in many cases at least, is not t plus r, but a sound similar to tc, with which it often alternates. These three sounds have therefore been united. Glottal catches have been disregarded in alphabetizing. The order of the characters used is thus as follows:

a	p, b
e	r
h	s, c
i	t, d
k, q, g	tc, tr, ts, dj
l	u
m	w
n	x
o, ā	y

Words denoting parts of the body are given with the prefix of the third person. Terms of relationship usually show the suffix of the first person. Wherever the derivation or structure seemed reasonably certain it has been indicated by hyphenation.

-a, to go. See also -wam-, -waum-, -wawum-, -owa-	āqa, ā'ka, aka,* water aqarēda, aka-tceta,' ocean
ā'a, aa,* deer	āqa-mateitsxol, water-fall, ("water-dust")
ā'ē-no, aa-nok,* elk	āqa-treduwaktada, Wiyot
ā'asawi, wild potato. See also sāwu, qāwal, sanna	sitjiu-aqai, Hoboken
ahān-matei, ahen-matei,* summer [(ahateu)], dentalia. See also hatcidri, t'ödödöhi	āqa-xatxa, water-cold, spring [agaxteea-dji], a place name

akamina ā'pu, fire-place
 aqēd-ēu, wild oats
 aqi,† salt
 āqi-tcē, [aiki-dje], Salt Ranch
 aqüye, tail
 akwēcur, [aknuteut], gray squirrel
 alla,† ulla, [asi-n-ala], sun
 -ama, -ma, to eat
 hām-eu, food
 -ame-mtu, to be hungry
 h-āma 'a-na-ksia, table
 ama, [ama], country, earth, ground
 mountain
 ama-yāqa, sand
 ama-idātiku, nowhere. Cf.
 patikun, no.
 ami-texamut, earthquake
 [ama-teele-dji], place name
 smālliña, old maid
 amani-nhu, new
 āmani-tri, amani-ti-ta,* young
 [amimamuco], place name
 (amitsihe-dji), [amitsepi], village
 at foot of Hupa Valley
 āno'a, pitch
 anōqai, amoka,* egg
 antxala-i, cousin
 antxa-sa-i, older sister
 -ap, to dismount, get off a horse
 apenmaspoi, eddy
 ā'pu, apu,* fire
 apū'-xna, fire-drill. Also hātsiktea
 apū'-na-txui, fire-drill base
 āpo-teitpid-aktea, smoke-hole
 (apu-n-aqa), fire-water, whiskey
 āptum, fog
 apxante-olla, fox. Also teitcamülla,
 haura
 -ar, to climb
 assē,† [asi], day, today
 asōdi, asuti,* winter
 asōdi-wunki, autumn
 (acotno-nmul), winter-salmon,
 steelhead
 -at, to hit
 at-ar, fish-spear. Also hohankutēu
 āt'a, atsa,* tree
 atanisuk, sifting basket
 atrēi, flower. Cf. next
 ātei, root. Cf. last

atcib-uksa, arrow-flaker
 āteugi-djē, Bennett's, Forks of
 Salmon
 atexū, fish-net
 atexundē, rope
 atexumni, dry
 āwa,† house
 awi-tat, village
 -awē, angry
 awilla, who. See qōmas
 awu,† aumiya, mountain. See ama
 awu-t,* give
 axac-na, chaparral. Also
 puktca'-xna
 axād-ēu, cats-cradle. Cf. ahaten,
 dentalia, which were strung
 (axantibot), frog. See qātus
 ē, today. See also kimase
 ēxatatkun, sunrise
 elo-ta,* (elo-xni), hot
 eso-ts,* eco-, cold
 ēta, (hitat), many
 ēt-xol-na, [hetxolna], (hetxol-na),
 madrone
 exatatkun, sunrise.
 ēxoi-tei, [haiokwoitce], otter
 ha'amputni, ladder
 hā'-eu, basket (acorn-mortar)
 hahawin-ta,* old
 -hai-hu, to spit
 -hai-ma, to vomit
 haim-uksa, ham-ukteu,* axe
 -hak, to bring. See also -hek-
 -hak-(†), to give
 (haq-eu), [haik-eu], sugar pine
 cone
 haq-ēw-inā, sugar pine
 -ham-, to carry. See also -mai-
 -qi-, -xū-
 hamaida-dji, [amaita-dji],
 Hawkin's Bar
 hamamē-gutca, fish-line, hook
 hamut, he
 haōmi-ūksa, (haamiaktea), basket-
 hat
 habukēd-ēu, slave
 -hada, rich. See also hitam
 hādoha-n, straight
 hatcen, atci,* ice
 hate'hō, digger-pine (cone or nut)
 hatecō'xna, digger pine

hatciinar-utsa, bed
 haticidri, dentalia. See also
 t'ödödöhi, ahateu
 hâtcugi-djë, South Fork of Trinity
 River
 hau-na, tinder
 haura,* fox. See apxanteolla,
 tciteamülla
 hawëdam, [awetama], (awatama-
 xni), cloud
 hawu-nna, (äwu-na), grass
 haza-ktca, deer-trap
 -hayaqom-, to meet
 heetsama, salmon-trout
 -hek-, to bring. See also -hak.
 hekot-ëu, tatoo
 hëmox-ola, emoh-olla,* jackrabbit
 hëmuime-ktsa, split-stick rattle
 hemut, nest
 hëmuta, worm
 hemüdadja-n, bitter
 -hen-, to lick. See also -pen.
 hepüitei'-ina, (hepetci-na), live oak
 hecigo, hazel
 -hedo- (?), to dip up
 hëtcespula, sucker
 hëtewat, warrior
 hëuma-kutca, grass-game
 -hi-, to burn. See also -maa.
 hiäsmai-gutca, paddle
 hiëktcand-eu(?), woman's skirt.
 See also öxwai
 [hiikda-dji], a place name
 hiki-ina, moss
 hiqüi-ni, sweet
 himä'idan, bump-line. See also
 käusü
 himamto, green; (imamen), blue;
 himamsu-t,* green, blue, yellow
 hime, [himi], night
 himen älla, hime-n-alla,*
 himi-n-ala, moon
 himë-da, himë-ta,* tomorrow
 hime-tasur, hime-tacus,* morning
 himok,* evening
 himok-ni, night
 himoq-anan, noon
 himi-santo, (himi-samtu),
 "devil," sorcerer
 himëaqu-tee, Big Creek
 himi-gutca, sling
 himimi-teëi, grouse
 himinidu-ktsa, red lizard
 himö,† [(himö)], yes
 [(hiye)], yes
 himolla-i, brother's child, father's
 sister's child, grandson
 hipüi, hipeu,* snow
 hipui ipa, snowshoes. See also
 panna
 hipuna-ktca, button
 hissa, trail
 [hissa-da-mu], a place name
 hisaë-mu, Weaverville
 hi-ca'amatat, belt
 hisi-kni, hisi-ta,* (hisi-ki), good
 hisi-dëni, right hand
 [hisitsai-dje], a place name
 hisüsamda-ksia, window
 hitak, itak-ta,* rain
 hitam, rich. See also -hada.
 hitütai-dji, Willow Creek
 hitxaiyi, roe
 hitcinemnem, dragon-fly
 hitcolam, full
 hutcolanan, empty
 hiteu-n, hiteü-ëni, long, high
 xü-iteu-lan, short
 hiteumüdad-eshu, cup and ball game
 hitcxäeni (?), valley
 hitexü, [hitchu], Hupa (person)
 hitewämai, Hupa (place)
 hiüxi-gutca, saw
 hixut, swamp. See also cita
 -hoa-, hâ, to stand
 hõa-ktä-xoli-k, lame
 ho'-ëu, board
 hohankut-ëu, fish spear. See also
 atar
 hoqatä'ëni, square
 hâkilasaqam, mistletoe
 hõmat, ripe
 xomanat, unripe
 háp-ëu, acorn-soup
 [(hobe-ta-dji)], Hostler village,
 Hupa, where an annual acorn
 ceremony is held
 hâra, owl. See also teukukteëi
 hâsunwed-ëu, spear
 hâsusä-ktä, [(hose-ktca)], quiver
 hotai, xodai, three
 hotai-tei-pum, xodaitcibum, eight

hatsir, to make fire
 hâtsi-kte, fire-drill. See also
 apû'zna
 hâtsi-na-kte, cedar
 hâdi-na-kte-hâda, Cedar Flat
 hoxu-dji, a place name
 hunoini,* Trinity river; [hunoini-
 wam], South Fork of the Trin-
 ity
 hûnomiteku, Salmon-river people
 -hus-, -xuc-, -kos-, -xu, to blow
 husû, hornet
 hutatat, cane
 hutulan (?), low. See hitcolam,
 full, hutcolanan, empty
 [hutsutsaie-dje], a place name
 huwita-dji, a place name
 (ihitei), shelled acorns
 imimu-t,* to love; -mi'inan, to like
 [imikot], my friend
 -imu-, to hold
 inôöktâ,§ heel
 ipüit-ella, bluebird
 isekdâd-iu, tongs
 -itri-, to grow
 itri, itci,* man
 itri-lla, itci-la,† boy
 itri-nc-ülla, old man
 itri-dûsku, old maid
 itri-xai-d-ëu, itci-haitie,* chief
 itci-la-i, itci-lla-i,* father
 [(iteikut)], a place name
 itekasël-xun, hitkesel-sel-ta,*
 lightning
 [(iteui)], a place name
 iteumda, son-in-law
 [itsutsatmi-dji], a place name
 itexaposta, Dyer's Ranch
 -k-, to roll
 qâ'a, kaa, stone
 kâ'a, mortar
 qâ-ku, arrow-point
 e-qâ, vagina
 [qaetxata], a place name
 [kaimandot], a place name
 qaiyausmû-dji, Forks of New River
 kakesmilla,§ civet-cat
 qâ'kule, ye
 kalûwë,§ spoon basket

qâpam, marten. See also xunëri
 qapu-na, deer-brush
 -kat, to break. See also -tcex,
 -xötös-
 qadai-da, south
 qatai-duwaktada, Wiyot at Arcata
 qatrâta, shade
 qâwal, wild potato. See also sâwu,
 â'asawi, sanna
 qawu, kawu-tcane,* rattlesnake
 -kë, to hear
 hu-kë-nan, deaf
 që, smoke
 -qè, to die
 që-hewa, "pain," magic cause
 of disease
 qèpxami-teèi, fisher
 qërek-tee, humming-bird. See also
 trëlektcëi
 qêwot, this. See qât
 kë-ntcuk, here, this side of stream
 hi-ki,† neck
 -qi-, to carry. See also -mai-,
 -ham-, -xû-
 -kim-, to hang, to float (?)
 kimâse, today. See also ē
 kipi'-ina, [kimpi-na], fir
 -kir, to scratch. See also -xolgo-
 qis-öi, exadu-qis-mam, striped
 kisum, crane. See also kâsar
 kisu-matei, kieu-matci,* spring
 -klu-, to slip; also to fall, for which
 see also -man, -mo-
 -kma-, to comb
 -ko-, to kill
 -kô-, -gô-, -kokô-, to talk, to call
 [kokomâtxami], a place name
 -kos-, -xuc-, -hus-, -xu, to blow
 i-kos-ëta, i-kos-iwa,* wind
 -qo-, to pour
 -qox-, to spill
 qoido, dew
 qô-mas,† who. See also awilla
 qâ-tei, what. See also pâ-tei
 qô-malu, (qo-si), where
 qâ-iteu, how long, how far
 ko-sidaji, why
 qâ-sukmatei, when
 qâ-tala, how many
 qâ-tramduñ, how often

qō'a, beetle
 kō'okoda, spider-web
 qāqū, xoku, two
 qōigu, qūigu, four
 qāqic-pom, xākus-pom, seven
 -komat- (?), to kneel
 qōmma, grass-seed
 qo'ōmēniwinda, New River City
 konona-teēi, woodpecker. See
 also teuredhu
 -koru-, to bend
 kās-ar, kisum, crane
 kāsusū, tump-line. See also
 himā'idan
 qāt, qēwot, this
 kāteu, clover; koteu,* "grass"
 qātus, frog
 kōwa, coals
 qoiyō-in, sour
 kumite-in,* all
 e-que, urine
 -kut-, to keep
 -kut-, to cut. See also -lolo-
 kwanpūtcikta, spider
 -kxol-, to dent. See also -tran-
 -laplap, -raprap-, to wink
 lasa, widow
 läpuk-ni, weak
 lē-, to hiccup
 lētretrē, spotted
 -lolo-, to cut. See also -kut-
 lālo, lalo,* goose
 -lot-, to mash
 lo'or-en, soft
 läd-ido, mud
 lü-, lui-t,* to drink
 -lul-, -lurim-, -lus-, to drop
 luredja, quickly. See also welmu
 -luclue-, to shake
 lüyu-in, smooth
 hi-ma,† hear, hair. Cf. himāidan
 ma-mut, thou
 -maa-, to burn. See also -hi-
 -maq-, to roast
 -mai-, to carry. See also -ham-,
 -qi-, -xū-
 hi-māidan, tump-line
 maitra, flat, river-bench
 maiteiteam,* valley

maidja-hūtcula, Yocumville
 maidpa-sōre, Thomas', a place
 maidja-teū-djē, Cecilville
 maito-lēda, Jordan's
 maito-tōu-dji, Summerville
 maitro-ktada, Hyampom people
 (maidjandela), [maidjandera],
 teitindosa, coyote
 -maka-, to dream
 mago-la-i, (my uncle, maternal or
 paternal
 teu-maku, father-in-law
 teu-mako-sa, mother-in-law
 maxā-i, sister-in-law
 mālai'-i, (my) aunt, (maternal)
 -mam-, to see
 -mat-, to find
 -mamat-, alive
 mamsūidji, a place
 mamusi, king-snake
 mamutxū (?), widower
 -man-, to fall. See also -mo-, -klu-
 masola-i, maisola-i, daughter
 masomas, red salmon
 mata'-i, clean
 matta, sweat-house
 matrepa, matcitzol, dust
 matripxa, ashes
 matrida, step-father
 matciya, acorn-soaking place
 mēku-i, brother-in-law
 mēne'-i, mene,* white
 men-drahē, disk beads
 hi-mi,† feather. See also hu-tu
 hi-mina, back
 hi-mina-tce, behind, outside
 micasu-i, nephew
 -mitci-, to kick, with foot
 -mitexu-, to stink
 -mo-, to fall. See also -man-, -klu-
 mō'a, moo,* yesterday
 hi-mosni, hi-musni,* [hi-muclei],
 forehead
 -mu-, to fix
 -mum-, to run
 [(muni)], black-oak acorn
 müne'-xna, (mune-na), black oak
 munu, mono,* star
 munu-iēta, morning-star
 munū-tumni, falling star

mūsaswa, musotri, mosotce,^{*} fly
 mūtala-i, maternal aunt
 mūtumma, motuma,^{*} canoe
 mutuma-na, redwood
 [(mutuma-dji)], Captain John's
 village at Hupa, which is
 reached only by boat

-na-, to touch
 nagotpi, soot
 ho-napu, navel
 nātcidut, we. See also noutowa,
 teigule
 [(neradji)], village at head of
 Hupa valley

hi-ni, brain
 -nini-, to shiver
 -ninxu-, to sneeze
 nixētai,[§] snail
 nolle, round
 hi-wi-nollom, rabbit (cotton-tail)
 no-matci,^{*} autumn
 -nook-, to recover
 nodaduh-ni, rough
 nōt, I
 nōutowa, we. See also nacnidut,
 teigule
 -nuwec, to whip

o-ēlla-i, o-alla-i,^{*} my son
 ööl-ülla, bachelor. See also
 puntsariēcku

onipa,[†] pipe. Cf. -pa-, to smoke
 (opuma-kte), storage basket
 -owa, to go
 -owa-tok, to come
 öxwai, woman's skirt. See also
 hiētcandeu

-pa-, to smoke. Cf. onipa, pipe
 -pa-, to say
 pa, ipa,[†] moccasin
 pa-nna, snowshoes. See also
 hipui ipa

paktō'-na, alder
 paktōna-dji, baktuna-dji,
 Patterson's

pala, strong
 pāmut, pāut, pāt, that
 pāci, leached acorn-meal
 pāsindjax-ola, water-ousel
 -pat-, to poke
 -pat-, to sit. See also -teit-, -wo-

pātci, what. See also qātci
 pātce-amkū, something
 pātci-gun, (pātci-kun), no
 patci-mam (?), everything
 pateut,^{*} no
 pātexal, cocoon rattle
 pāt-xu, willow
 paterūai, Wintun
 patusu, rat
 pāut, pāmut, pāt, that
 hi-pel, [hi-bele], penis
 pēlo'a, black ant
 -pen-, -hen-, to lick
 hi-pen,[†] tongue
 pepe'-in, thick
 pētexol, hawk. See also yēkyēk
 pi'a, fat (noun)
 -pim-, to play
 pip-ila, chipmunk. See also wisilla
 -bis-, to split
 pis-or, pis-ol, quail
 pititexun, dried meat
 (bitcoqolmu), hook-bill salmon
 p'qēlē'-in, crooked
 hu-po,[†] foot
 hu-po-ckun, footless
 -po-, to dig. See also -tsik-
 -po-, to sleep
 -pok-, to wash
 poq-ela, cooking basket
 pola, alone
 bolaxot, (bulaxut), finger-nail
 pāt, pamut, pāut, that
 pādju, [poteu], grizzly bear
 -potpot-, to boil. See also -dum-
 powa, open-work tray basket
 -poxolxol-, to paint
 -pu-, to work
 -pū-, to shoot
 -puimuk-, to pinch
 punuslala, by and by
 -pukim-, -pupul, to nod
 puktea'-na, chaparral. See also
 axacna

pun, p'un, one
 p'un-teibum, p'untepom, six
 pun-teigu, nine
 pun-drāsut, eleven. See also
 saānpun' punlasut
 p'unna, tray basket

punts-ar, woman
 puntsar-iĕ, puntear-hi,* (punsal-i), my wife
 puntsař-ĕcku, bachelor. See also ðĕllă
 punts-ăla, punte-allă,* girl
 -pupul-, -pukim-, to nod
 punusalala, by and by
 pusū,† wood
 pusudr, mouse
 -putata, to clap hands
 (hu-puteu-n-xame), [ha-budju-n-xami], o-puteu-n-hama,* beard
 hi-pxa, intestines
 hi-pxadji, hi-patci,* skin, bark
 i-pxadji'-ina, trū-pxadji'-ina, maple ("bark-tree")
 -pxel-, to twist
 pxicira, [picui], skunk
 sa'ă, arrow
 hi-sam, hi-cam,* ear
 -cem-, to listen
 -samxu-, to dance
 hi-samqu-ni, drum
 sanna, wild potato. See also sâwu, qâwal, ā'asawi
 sangen, (cânkeen), burden basket
 sânpun, ten
 saânpun punlasut, eleven. See also pundrâsut
 hu-sa'antcēi, (hu-santcei), u-santcei,* heart
 sâpxel, spoon. See also wêc-naqalne
 sâpxi, onion
 sâwu, wild potato. See also qâwal, ā'asawi, sanna
 -sax-, to cough
 -saxutxut, to breathe
 -sek-, to swallow
 -cekta-, to make fire. See also hatsir
 hu-ci, liver; (husi), u-si,* breast
 -sik-, to drive
 siga, pretty
 cira, ci'ila, si'lĕye, sirha,† [cida], woman's breast, milk
 cilĕi-teūmuni, arm-pit
 [ciloki], a place
 -sim-, accompany
 teu-simda, daughter-in-law
 cibui, awl
 cita, swamp. See also hixut

citimăă-dji, Big Bar
 cido'-i, sito-i,* (my) mother
 citra, srîto, robin
 citrqi, sôtri, sitsö,* blood
 sôdră-, to bleed
 cîtc-ella, sitc-ela,† dog
 cîtc-iwi, sitc-iwi, wolf
 cidji'-in, wet
 sitjiwâqai, Hoboken
 cid-ălla, a spring
 sâmu, log
 -sâp-, sâpho, to slide
 hu-sot, hu-cot,* eye
 hu-sot-nimi, eyebrow
 hu-sunsa, eyelashes
 hu-so'-xa, tears
 sôtë'i, blue (!—cf. blood)
 -su-, -sux-, to throw
 -suhni-, to wake
 cul-, cur, long ago
 sulhim, abalone
 -sum-, to follow
 hi-suma,* face
 hi-cum-axuteulla, wild-cat
 cun-hălla, old woman
 cupui, sharp
 -suta-, to scowl
 [suta-dji], a place
 -sux-, -su-, to throw

-dah-, born
 -daigu-, to pay
 ta'ira, ground squirrel
 -tak, to sing
 tagnir, treagnil, wild-cat
 taktcel, lizard
 t'amina, flea
 tamini, by and by
 t'amatexul, red ant
 hu-tananundjatun, cheek
 tanatci, comb
 hi-taxai, tahalwi,* leaf
 (tabum), again
 (dedima), [dirima], woodpecker.
 See also konanantei, teuredhu, teuleti
 tèutèu-na, fern
 tirha,* (di'la), bird
 tira-cela, tĕila-teele, blackbird
 dilamda, [diramda], long ago
 tqĕ'er-in, thin

tono'-i, dull
 -tot, to bury
 t'ödödöhi, hatcidri, dentalia. See also *shateu*
 -tu-, to fly
 hu-tu, u-tü,† feather, wing. See also *hi-mi*
 -tudu-, to jump
 -dum-, to boil. See also -potpot-
 tumtit-ëlla, swallow
 t'ummi, armor. See also *teitxa*
 -txa-, to stop
 hi-txan, hi-tal,* leg
 hi-txanimaxa, [hi-txanemaxa], knee
 hi-txan-lëde, hi-kxan-lëde, ankle
 -txat-, to hide
 -txax-, abandon. Cf. -taxt-
 txol, trxol, scorpion (?), crayfish. See also *teisitein*
 txodëhunmi, shallow
 hu-txun, bone
 hi-tra, hi-ta, (hi-tea),* hand, finger, arm, shoulder
 tranëhë, tsânehe, five
 hi-teanka,* fingers
 hi-tanpu, [hi-teanpu], hi-teanpo,* arm
 hi-tei-teeta, thumb
 -tra-, to tear. See also -xara-
 -trahu-, to know
 -teai-(?), -texü-, to wash
 treagnil, tagnir, wild-cat
 tsamila, butterfly
 tsâmma, dried crumbled salmon
 -tran-, to dent. See also -kxol-
 tecanapa, conical shell
 tranmi-da, downwards
 tranqöma, Hyampom
 tranper, wedge
 tsabok-or, mole
 tsât, fish-trap, weir
 tsâdadak, king-fisher
 tsat-ur, grasshopper
 -teatei-, to chew
 tsâwa, lamprey eel
 trâwel, [teawal],* trout
 (djäwidjau), eagle. See also *wemer*
 taxi, hard
 (djeida), dog-salmon

-teex-, to break. See also -kat-, -xötös-
 teëlë-i, teeli-t,* black
 teelë-in, dirty
 trëlektcëi, qërekctce, humming-bird
 tsëlëye, mosquito
 tseli-na, gooseberry
 [(tcem-da)], across stream
 teëmu,† sky
 -tmemux-, to clear (weather)
 tremü-muta, trëma-mute-ëu,
 teimu-muta,* thunder
 tcem-xate-ila, bat
 tcën-eu, acorn-bread
 tceräsmu, [tcidasmu], mountain-lion
 tcesundan, pestle
 teëtcëi, buzzard
 trëwut, teeu-t,* (djewu), large
 trexanmatexü, rainbow
 -tei-, to squeeze
 teim-ar, teim-al, (teim-al), [djim-ar], person, Indian (teim-al-iko), Chimariko
 teimär-etanama,† village
 teim-tükta, (djem-duakta), white-man
 teimia-na, service-berry
 tsaina, wood-tick
 -tsik-, to dig. See also -po-
 teigule, we. See also *nateidut*, noutowa
 teintxap-mu, [djundxap-mu], Big Flat
 hi-teipe, thigh
 teirhuntol, buckskin
 teisamra, teisamra,* (djemamla), [djisamara], black bear
 teisili, tceselli,* teididi, knife
 teisitein, scorpion. See also *txol*, *trxol*
 teisum-ula, orphan
 -teit-, to sit. See also -wo-, -pat-
 teitaba, teitaha,* lake
 teitra, Trinity River
 teitindösa, coyote. Cf. *teitcam-ulla*, fox
 teitxa, armor. See also *t'ummi*
 -teiwa-, to sell
 teitcam-ulla, fox. See also *apxante-olla*, *haura*. Cf. *teitindösa*, coyote

teitea-na, manzanita	wateel, pepper-wood
teitean-ma, [djiteean-ma], Taylor Flat	hi-wax, excrement
teitei-äqai, manzanita-cider	welmu, quickly. See also luredja
teitexöi, elder tree	wemer, eagle. See also djäwidjau
tryamen, tsäyamen, (teiaman), yellowhammer	-wemtsö-, to gamble
(tso), up. See also wiemu	wentcu, cradle
tsokokotce, bluejay	wèboqäm, floor
tcolidasum, [djalintasun, djalitasom], New River	ho-wec, antler, horn
teöwu, (teüu), shaman	wèc-naqalne, spoon
hu-tsü, u-tsü,* teeth	wëssa, door
-teuk-, to drown	hu-wëtu, chin. See also tsuna
teukuteöi, owl. See also hära	-whek-, to push
-teum-, to marry	hi-wi, anus
teumidan, happy (?), heavy (?)	(wiemu), up. See also tso
teumu (?), under	wili-i, wili-t,* red
tsuna, chin. See also hu-wetu	wisë-da, down-stream
tsuna-na, digging-stick	wisilla, chipmunk (?), beaver (?). See also pipila
hu-trun-ëu, (hu-teen-en), u-teuniwa, belly	-wo-, to cry
trüpxadji'-ina, ipxadji'-ina, maple	-wo-, -wom, to sit, to stay. See also -teit-, -pat-
tcuredhu, (tculeti), woodpecker. See also konananteöi, dedima, dirima	hi-woanad-atss, chair
-teut-, to strike	hi-wo-hunmi, sunset
tsüdamda-dji, [djidamada-dji], Burnt Ranch	wowoin, to bark
teuxunmin (?), deep	-wuqam-, to tie
-txa-, -texet-, to pull. See also -texet-	-xai-, to make
texal-ën, light	xamo-na, blackberry
-texet, txäa, to pull	xar-ülla, hal-alla,* (xal-ala), baby
trxol, txol, cray-fish, scorpion (?)	-xaca-, to yawn
-texua-, to fight	-xata-, to tear. See also -tra-
(texupun), acorn. See also yutri	-xadji, to steal
-texüü, -teai-, to wish	i-xa-gutca, thief
ulëta, small	(xatss), cold
ulüida-i, (my) paternal aunt	(xaumta-dji), a village in Hupa, below the Ferry
ümul, omul,* salmon	[xawaamai], Mad River
(umul-itcawa), sturgeon ("large- salmon")	xaxa-teöi, duck; hahatce,* mallard duck
(umul-teani), summer salmon	xaxec-na, poison oak
üwu,† tobacco	xawin, caterpillar
ha-wa,† mouth	xawi-ni, old
wai-da, east; (wai-da), up-stream	xë'ir-en, xerë'-im, narrow (?), wide (?)
-wak, -watok-, to come	-xedo-, to scrape
wa'la, wa'da, crow	-xiaxe-, to rub
-wam, -waum, -wawum-, -a-, to go	xoku, qâqü, two
-watok-, -wak, to come	xâku-spom, qâqi-cpom, seven
	-xolgo-, to scratch. See also -kirkir-
	-xomë-, to forget
	xâpun-ëu, bow

[xoraxdu], a place	xunēri, hunēri, marten(?), mink(?)
xōsu, hosu,* yellow pine	See also qāpam
xodai, hotai, three	xunoi-da, west (?), north (?)
xodai-tebium, hotai-teipum, eight	-xutaxun-, to remember
xodalan, poor. Cf. -hada-, rich	xutexu, hemlock
-xötös-, to break. See also -kat-, -teer-	(xuwetci), deer (buck). Cf. -wee-, antlers
-xātudu, to snore	yaqā-na, white oak
xowēn-ila, slowly	[yaqana-dji], a place
xōwu, yellow-jacket	yanunūwa, yanunwa,* pigeon
-xu-, -xue-, -hus-, -kos-, to blow	-yatci-, iatci-mut,* to laugh
-xū-, to whistle	yēkyēk, hawk. See also pētexol
-xū-, to swim	yētō'a, [yeteiwa], raceoon
-xū-, to carry. See also -mai, -ham-, -qi-	(yetcawe), deer (doe)
ho-xu, nose	yōma, unleached acorn-meal
-xu-, fat (adj.)	yonot, buckeye
-xuc-, -xu-, -hus-, -kos-, to blow	yūmate, gopher
xüiteu-lan, short	yūtri, acorn
xuli, holi-ta,* bad	yūtxhī-na, tan-bark oak
xuli-teni, left-hand	yūura, dove

PLACE NAMES.

Taylor Flat	tcitcanma [djitecanma]
Cedar Flat	hādinaktehāda
Burnt Ranch	tsūdamdadji [djidāmadadji]
Hawkin's Bar	hamaidadji [amaitadji]
Dyer's ranch	itexaposta
Patterson's	paktōnadji [baktunadji]
Thomas'	maidjasōre
Forks of New River	qaiyausmūdji
New River City	qo'omēniwinda
Willow Creek	hitūtaidji
Big Bar	citimādji
Weaverville	hisaēmu
New River	teolidasum [djalintasun, djalitasom]
Big Creek	himēaqutee
Trinity River	teitra
Hoboken	sitjiwāqai
South Fork Trinity River	hātengidjē
Summerville	maitotöudji
Jordan's	maidolēda
Cecilville	maidjatefudjē
Yocumville	maidjahūteula
Bennett's	āteugidjē
Hyampom	tranqōma
Big Flat	tcintxapmu [djundxapmu]
Salt Ranch	āqiteč [aikidje]
Mad River	[xawaamai]

Hupa, village at foot of valley (amitsihedji) [amitsepi]

Hupa, village below Ferry [hobetadji]

Hupa, Hostler village (xaumtadji)

Hupa, Captain John's village [(mutuma-dji)]

Hupa, village at head of valley [(neradji)]

Unidentified place names mentioned by Doctor Tom to Dr. A. L. Kroeber: amimamuco, hikdadji, kaimandot, itcikut, itcui, hoxudji, sutadji, hisitsaidje, huwitadji, qaetxata, yaqanadji, amateledji, itsutsatmidji, agax-teeadji, baktunadji, hisaadamu, xoraxdu, hutsutsaiedje, ciloki, kokomafxami.

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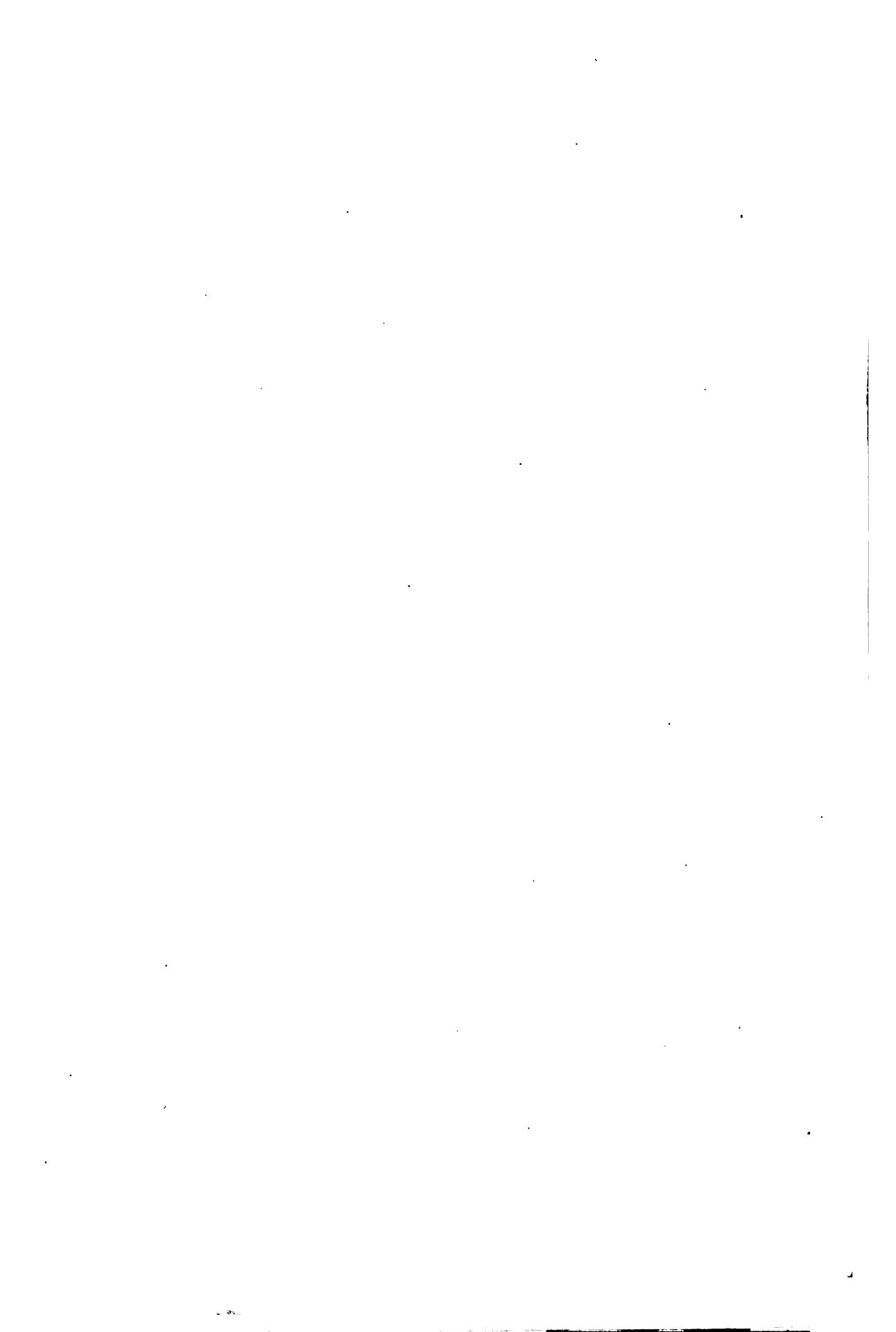
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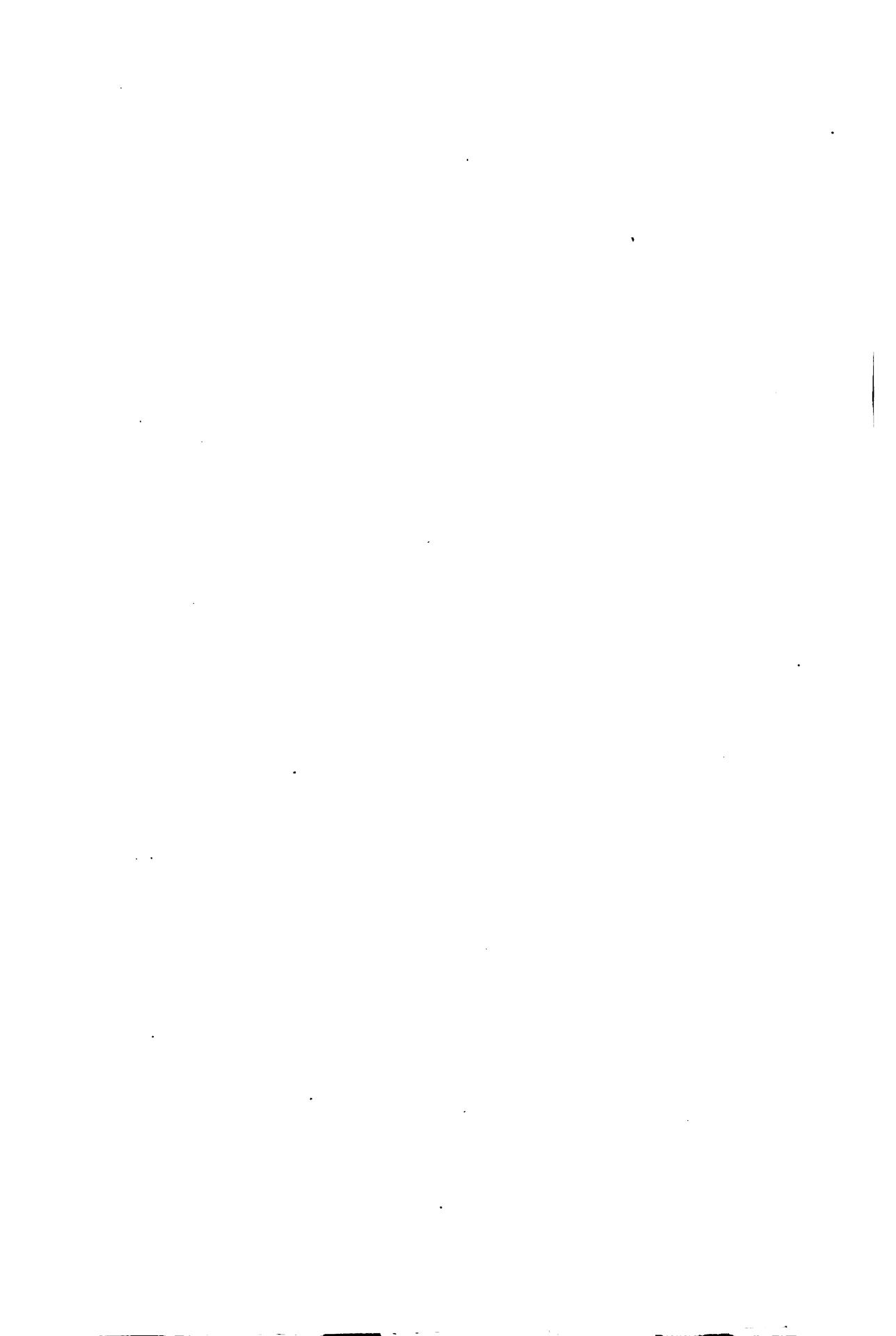
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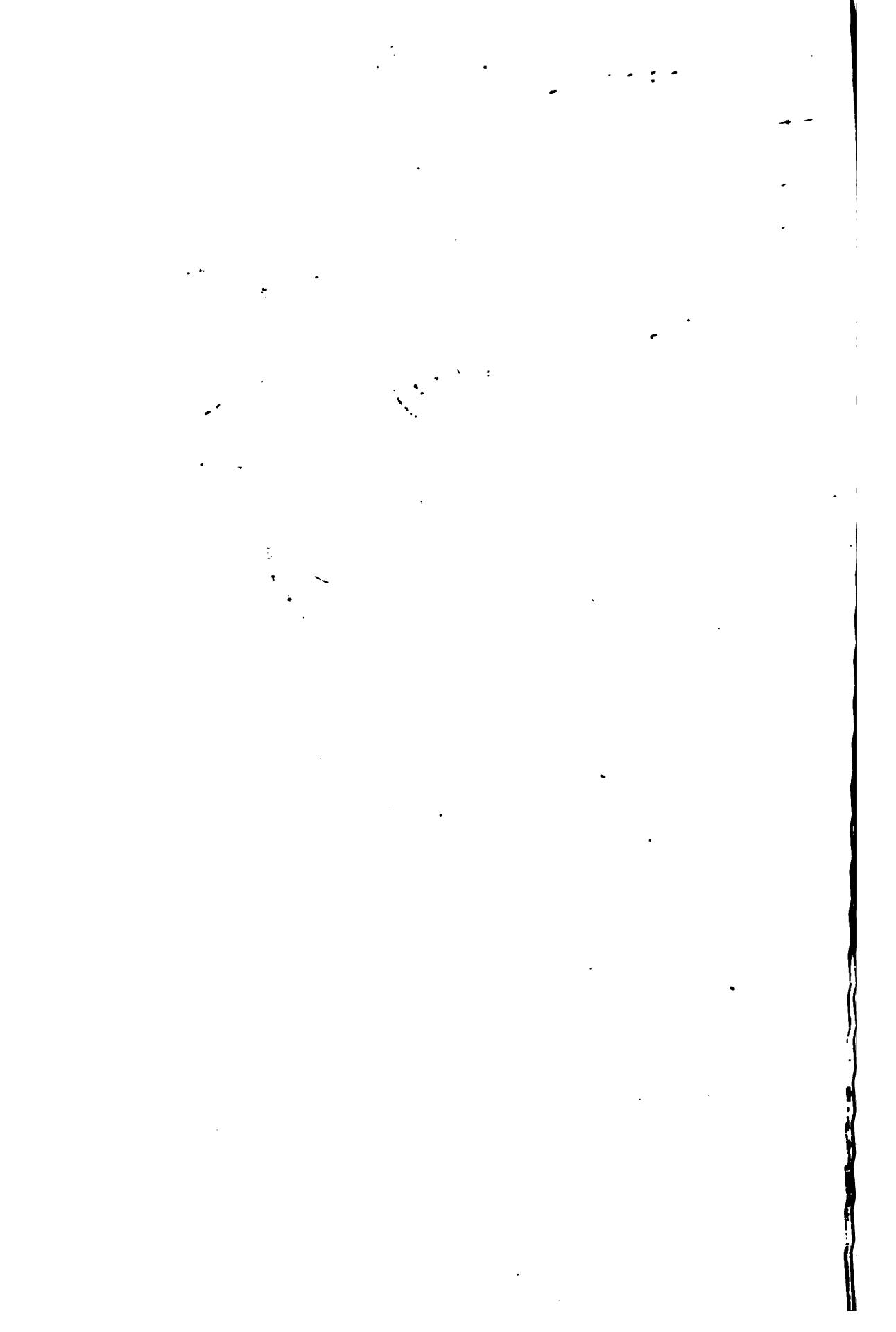
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